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Information on American poverty and guidelines for action by local church groups are presented in this 1964 document. Briefly reviewed are the nature, extent, causes, and possible solutions to the problems of poverty in an affluent society. Also discussed are ways in which information on poverty may be gathered on a general and a local level. It is pointed out that personal contact with, and exposure to, the "invisible poor" are important aspects of a commitment to eradicating poverty. The final chapter is devoted to the ways in which churches and their members may help. (NH)

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Fact and Action Guide to

POVERTY IN THE MIDST OF PLENTY in the U. S. A.

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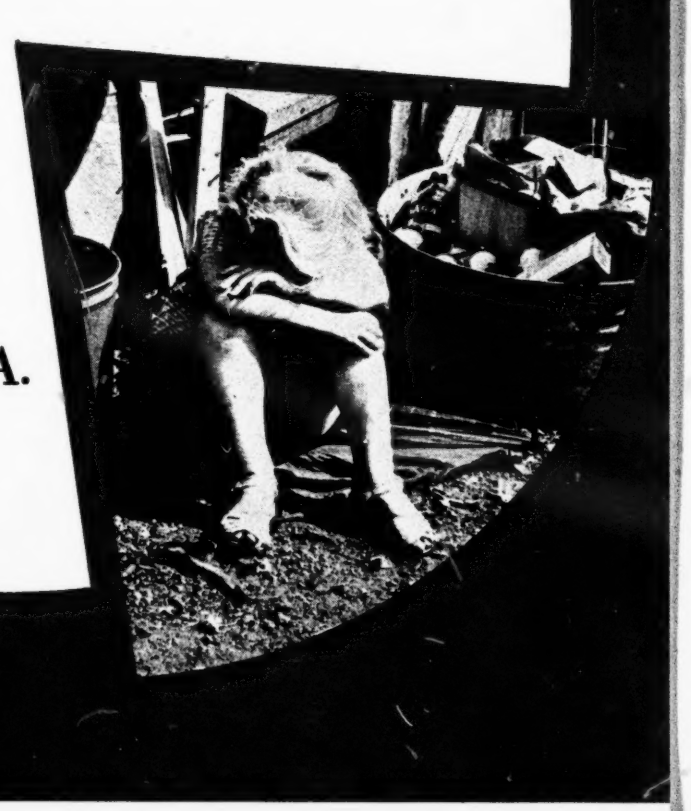

For Use by Church People and Church Groups

A Good Question —

"'We will not win our war against poverty,' President Johnson said, 'until the conscience of an entire nation is aroused.' But this is just the problem . . . How do you arouse the conscience of a fabulously rich nation about the poor?"

—Asked by JAMES RESTON writing in the NEW YORK TIMES, May 8, 1964.

The Christian's Answer (?)

"Christ identifies himself completely with every man in every man's need. 'Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me' . . . Here the conscience is deeply troubled. For the need of one's neighbor is Christ's own call to Christian faith and work."

—From THE CONFERENCE MESSAGE National Study Conference on "The Christian Conscience and an Economy of Abundance," April 1956.

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
OFFICE OF EDUCATION

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ONE-FIFTH OF THE NATION

Fact and Action Guide

to

POVERTY IN THE MIDST OF PLENTY IN THE U.S.A.

for Use by Church People and Church Groups

by

ELMA L. GREENWOOD

50¢ each

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INTRODUCTION

"All-out WAR seems to be the only state of affairs which will galvanize everybody in the nation into cooperative action around a common enemy." This observation of an earlier day continues to ring true to the experience of those who have lived through the first half of the 20th century.

But more and more people are asking, "Must it be a 'shooting' war?" Though most of our wars have been at sword, gun or bomb point, there are notable exceptions, as, for instance, in the great Depression of the 1930's.

Today we are called to a non-violent but all-out War Against Poverty—an ancient enemy, deadlier in terms of human misery than all the military wars of history. "This is a strange war," notes one observer, "it is not to kill but to give life; it is not to wound but to heal; it is not to destroy but to build."*

As in today's shooting wars, we have for this war, too, the ultimate weapon. This weapon is economic abundance—which is now sufficient to make the final slaying of poverty both possible and feasible.

This War Against Poverty and the struggle for civil rights with which it is so closely joined, together constitute the American phase of the great global fact of our time—the Revolution of Rising Expectations.

In a very real sense the war against the poverty which still persists in this country, along with the greatest material prosperity the world has ever known, *is* a revolutionary war. There are many short range skirmishes to be engaged in. For the long pull, however, a struggle, which has the political, social, spiritual, as well as economic dimensions of this one, requires that we accept—even more that we work for—far-reaching changes in both attitudes and structures in our society as well as in the economy. As recently noted, "Poverty cannot be studied and changed without studying and changing society."**

"The warnings of Scripture against the seductions of prosperity are most explicit," said the participants in the Study Conference on Conscience and Abundance. "If ever there was a time when as a people we needed to do justly, to love mercy, and to walk humbly

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**Poverty and the Christian Conscience,* by Harold J. Belgum. Study Guide. Augsburg Publishing House, Minneapolis, Minn.

***Poverty and Social Change* by Samuel M. Miller and Martin Rein, sociologists, writing in AMERICAN CHILD, March 1964.

with our God—that time is now. We may be sure that to whom much is given of him shall much be required."*

To win or even to begin a war against poverty it is necessary, James Reston, NEW YORK TIMES columnist, forcefully reminds us, "to arouse the conscience of the entire nation about the poor" and their rightful share of mounting prosperity.

At the center of any effort to arouse the conscience of the nation about human need must be the churches and their people. As Bishop Reuben H. Mueller, President of the National Council of Churches, has put it:

> "Deep and abiding concern for those among us who are poor and without access to adequate food, clothing and shelter is an essential element in the religion of all who profess to follow Him who placed love of neighbor second only to love of God, and who cited as faithful servants those who serve the bodily as well as the spiritual needs of their fellowmen."**

The churches have a further reason for joining the war against poverty in the fact that among their own membership are persons of wide-ranging economic status. Though this may be lost sight of in large and generally "prosperous" congregations, many members of inner city and rural churches struggle with inadequate income and living conditions as a daily experience. This makes of the churches' anti-poverty warfare, a struggle to be waged *together* by fellow Christians who live both above and below the poverty income line.

The paradox of persistent poverty in our affluent society is a challenge to the Christian church. Participants in the Consultation on the Churches and Persistent Pockets of Poverty in the U.S.A., sponsored by the National Council of Churches in January 1962, said, "We have been confronted by undeniable and shocking evidence of continuing massive poverty in the midst of a national economy which boasts of its affluence and which possesses technological skills and productivity capable of providing adequate levels of living for our total population."

Out of this increasing burden of conscience for the nation in general and for its churches and their members in particular, the General Board of the National Council of Churches has asserted that, because modern technology has brought within man's possibilities the elimination of poverty, the continuance of poverty is therefore ethically

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**American Abundance—Possibilities and Problems* from the Perspective of the Christian Conscience. National Council of Churches. 1956. 35¢.

**In testimony presented at Congressional hearing on proposed Economic Opportunity Act of 1964, April 14, 1964.

intolerable. "Its persistence," says the Board's Resolution, "has become a matter for which men are morally responsible.*

The General Board further directed units of the Council to give priority and creative thought to developing programs and procedures for the early elimination of poverty in this nation. It urged the Council's constituent communions, councils of churches, church women and local church congregations to take similar and cooperative action.

For this mobilization of the churches toward what has been called "one of the greatest goals of peace," appropriate units of the National Council are acting through a joint Anti-Poverty Committee. This Committee is giving priority to new programs and pilot action projects to be carried out with denominations and councils of churches and, through them, with local church, interfaith and other community groups. Regular Council programs will also be concerned with poverty, as in the 1965-67 emphasis of United Church Women on "People, Poverty, Plenty," the Missionary Education program for 1966-67 on "Affluence and Poverty—Dilemma for Christians," and during the same year a coordinated emphasis among all the denominational social action units on poverty and its elimination in the U.S.A.

This *Fact and Action Guide* is a first step in the logistics of the Council's war on poverty. It provides *first,* a brief review of the nature, extent, causes and possible solutions to the problem of poverty in a setting of increasing plenty around us; and *second,* suggested lines of action to produce knowledge of the facts, analysis of local conditions and needs, personal contact with people and families caught in the "culture of poverty," and specific programs and projects aimed at both short and long term solutions. It stresses also mutual sharing of effort between Christians living at all points on the income line.

This Guide is designed for wide use by diverse groups throughout the churches. It will also be the basic study and action guide for United Church Women, leading up to their 1965 May Fellowship Day program.

A reader can probably get the gist of what the Guide contains at one sitting. To get to the "meat of it," however, will involve a series of meetings, plus the concerted effort of individual members of groups, congregations or councils as they move from the learning to the doing stages which are outlined.

The three parts of the Guide progress logically from facts about poverty across the nation to specific facts and conditions in a participant's community and finally to concrete solutions, both locally and through state and national policy where individual influence can be brought to bear. Some groups may prefer to start with the local

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*See Appendix A for full text of the Resolution on Elimination of Poverty.

community (Part Two) and move from there to the broader problem (Part One). Some may decide to begin the collection of local information and conduct the local Visitation Project outlined in Part Two while Part One is being studied. Study and action through both Parts One and Two are essential before moving to solutions in Part Three.

This Guide is directed primarily to action in local communities. Beyond this, its use in and through many churches can provide a common base of understanding and of action for all of us that will greatly strengthen our church forces for the duration of this War on Poverty. It is a kind of war which, for once, we as Christians can engage in with zest and enthusiasm.

ELMA L. GREENWOOD

July, 1964

PART ONE

The Facts About Poverty in the Midst of Plenty

I. Brief Review of Today's Situation

A. Co-existence of Poverty and Plenty

> "Persons uniquely combine body and spirit and the needs of both should be emphasized in the Christian Church. *That the material needs of men be met through their economic institutions and activities is one condition of their spiritual growth . . .*"[1]

"Give us this day our daily bread," Jesus taught us to pray. And this day and every day whether we take time to pray for it or not, the vast majority of Americans receive daily bread in ample measure. Our other material needs are also being met in a quantity and variety undreamed of in Jesus' day.

In fact, as President Johnson has recently reminded us, "We are citizens of the richest and most fortunate nation in the history of the world."

How "Rich" Are We?

It may help to keep our situation in perspective if we begin with a look at who are so "fortunate" and just how "rich" we are. In a nutshell, the average income of families and single individuals has increased from $3,700 in 1935 to $6,400 in 1962.[2] With one exception, between 1946 and 1947, the average income has continued to mount each year throughout this 27-year period.

Still more impressive is the fact shown in the accompanying table that in 1929 (just 35 years ago) more than one-half of all American families struggled with what today we would consider substandard incomes. Today one-fifth of our families are in that condition.

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[1]From "Christian Principles and Assumptions for Economic Life." Statement adopted by the General Board of the National Council of Churches, September 1954.

[2]Expressed in 1962 dollars and with taxes deducted. Figures from Survey of Current Business, April 1963, quoted in *Rich Man, Poor Man* by Herman P. Miller. Copyright 1964. Thomas Y. Crowell Company, New York.

Change in Family Income 1929-1962
(In 1962 dollars)

	1929	1962
	% of Total	% of Total
Incomes Under $3,000	51	21
$3,000 - $6,000	34	31
Over $6,000	15	48
	100	100

"The figures at the (upper) end of the income scale," says Mr. Miller, "show why ours is called an affluent society. In 1962 about one family out of every five had an income over $10,000. In many cases this higher income is achieved only because the wife and the husband are both out working; but the income is there nonetheless . . . Thirty years ago an income over $10,000 (in 1962 terms) was achieved by only one family out of twenty."[3]

Many, if not most people, in our churches see themselves reflected along with others in the "image of America" as described by one observer:

> "They (i.e. the majority among us) drive one or more cars, watch one or more television sets, own one or more telephones. They have added freezers to their refrigerators, automatic dryers to their automatic washers, swimming pools to their backyards, air conditioners to their homes and cars; and they have more time than ever to switch off the appliances and get away from it all."[4]

The Other Side of the Income Picture

In spite of this evidence of plenty which most of us see about us, there are still millions of Americans who, as things now stand, see little hope of sharing it. What these low income figures mean in terms of people stands out in the fact that, though the number of the poor living at or below subsistence levels decreased in proportion of the total population from 15% in 1947 to 11% in 1960, their actual number decreased only from 21 to 20 million during that time.[4]

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[3]On the over-all economic front an enthusiastic writer in the NAM NEWS (April 10, 1964) says: "This (writer) cannot recall a time when economic optimism was so enthusiastic or so nearly unanimous . . . The American economic system seems to be making a transition from mere prosperity to boom."

[4]*The War On Poverty.* A Congressional Presentation under the direction of Sargent Shriver, special assistant to the President. March 17, 1964.

Again we ask just how great is the deprivation of this large group which has been by-passed by prosperity in "the world's richest nation" and who are they?

Much has been written and many different figures cited to show how many Americans still live at or below the poverty line. The answer depends on where you draw the line. Some studies are based on annual cash income; some relate income to standards of budgetary needs for families of varying sizes; still others add to measurable income such items as non-cash income, equity in homes, stocks or bonds, furnishings or other assets that may have been salvaged from a less austere past, such as an automobile, electric refrigerator or TV set.

For most purposes a family income of $3,000 is widely accepted as the line below which families today, regardless of size, are living in a state of severe poverty.

Bureau of the Census data[5] show that *in 1962:*

- 9.3 million families had incomes below $3,000.
- These 9.3 million families contained more than 30 million people, of whom 11 million were children.
- More than 1.1 million of these families contained 4 or more children.
- 5.4 million families (more than 17 million people) had incomes below $2,000.
- More than 1 million children were being raised in families with 6 or more children and incomes of less than $3,000.

In addition to families, a large percentage of persons living alone, or in units such as boarding houses, are in the low-income group. In 1962 about 5 million—45 per cent—of these individuals had incomes below $1,500; 3 million had less than $1,000.

One-Fifth of the Nation

In total, then, approximately 35 million Americans were living in poverty in 1962. This was one-fifth of the families and very nearly one-fifth of the total population of the nation.[6] These people, because of their inability to move up the income line, have come to occupy the position of an "under-class" in supposedly classless America. "These," says the Shriver Report,[7] "are the people behind the American looking

[5]Detailed statistics on income distribution by families are available from the Consumer Income Series prepared by the Bureau of the Census and these are most frequently referred to in studies about poverty.

[6]"Poverty in the United States." Wilbur J. Cohen and Eugenia Sullivan. Reprint from Health, Education and Welfare INDICATORS, issue of February 1964.

[7]See Note (4).

glass. Being poor is not a choice for them; it is a rigid way of life. It has been handed down from generation to generation in a cycle of inadequate education, inadequate homes, inadequate jobs and stunted ambitions."

People living in poverty today are a mixed group. They include—

The children of poverty. Eleven million children among the 35 million are growing up in homes and often whole communities where "education, ambition and hope are as scarce as money." Thus nearly one-third of all poor persons are children under 18, and this is one in every five children in the country.

Those by-passed or downgraded by industrial change. While technical advances have brought most of our labor force and their families a standard of living undreamed of 30 years ago, thousands of others are simply by-passed by modern technological advances, unable to secure regular employment or to hold jobs that increasingly set requirements beyond their meager levels of skill and education.

Many living in rural areas. One and a half million rural farm families live on less than $250 a month and over a million "somehow stretch $80 a month to cover their needs."

Members of minority groups. These are the American workers who are hired last, paid less and fired first. Ironically enough automation and other technological advances which are doing so much to raise over-all economic and income levels are having just the reverse effect on non-white workers. By eliminating the low and semi-skilled jobs for which minority group workers have been traditionally hired in the largest numbers, automation has increased unemployment disproportionately among these workers. The result is that the unemployment rate among non-white workers in general is nearly double that of white workers and is still worse in the case of non-white youth.

Eight million Negroes—*nearly one-half of the total Negro population*—live in families with less than $3,000 annual income. In the nation as a whole 44 out of every 100 Negro families have incomes below $3,000; in some states this proportion reaches as high as 80 to 84%.[8] Nearly 1 million Puerto Ricans and 3½ million Spanish-speaking Americans face not only prejudice and inadequate education but a language barrier which add many of them to the low-income ranks. Here also are a large proportion of the half-million or more American Indians.

The Fatherless Families. 2.3 million families are living in poverty today where death, divorce, disability or desertion (in some

[8]See *The Economic Status of the Negroes in the South.* By Vivian W. Henderson. Southern Regional Council, Atlanta, Ga. 1963.

cases encouraged by adverse assistance laws) have resulted in removing the father as the family breadwinner. Only half of the fatherless families in the country are above the poverty line.

The Aged. 6.8 million heads of families are over 65. Half of these families had incomes of less than $3,000 in 1962 and half of these again had less than $1,000 a year.

B. The Nature, Causes and Cost of Poverty

Someone has said that the difference between the poverty of an earlier day and today is that in the old days there just wasn't enough (of everything needed) to go around; today there's enough to go around but it just isn't getting around.

This is a simplified way of saying that, although in the 20th Century we have emerged for the first time in history from an economy of scarcity to an economy of potential abundance for all, we have yet to learn how to make even minimum subsistence available to millions of people. This is true not only in economically less developed countries around the world, but still painfully so in our own "richest and most highly developed" nation.

The increase in average family incomes shows that in the United States we *have* made progress in distributing the rising national income produced in large part by advancing technology. That this progress has not been enough is shown by the large number of families with incomes still far below what is necessary for adequate health and decency, as these needs are measured in this country today.

Today's Poor Are Hidden—Visibly and Politically

When we ask why we still have this large body of disadvantaged people in our midst, we are struck with the fact that, as Michael Harrington has demonstrated in his book, *The Other America,* "the America of poverty is hidden today in a way that it never was before."[9]

In times when a majority of the people were "poor"—as was the case in this country up to and particularly during the depression years of the 1930's—people were generally aware of who were poor and what their needs were. When the numbers of the needy were large and their leadership vocal they were also recognized as a political force whose voice could be heard by city councils, in state legislatures and even in the halls of Congress. In fact, it was in Congress, during the depth of the Depression, that the great social security and welfare measures of the New Deal were produced.

These important measures, which helped to distribute incomes

[9]New York, Macmillan, 1962. Also available in paperback edition. Baltimore, Penguin Books, 1963.

more evenly, together with the increasing prosperity during and since the World War II, raised the incomes of the large majority of the nation's families well above the poverty level. This was when the poor became increasingly "out of sight and out of mind" of the vast American public and its government agencies.

The causes of this continuing poverty in the last three decades were considered at length in the National Council of Churches' Consultation on the Churches and Persistent Poverty in the U.S.A. in January 1962. They were briefly summarized in the Report which noted:

> "Intelligent and successful attack upon poverty requires analysis and understanding of its causes. These are many and complex. Some flow from certain personal characteristics of the individuals involved such as physical or mental handicaps, chronic ill health, and value orientations uncongenial to economic advancement.
>
> "*Far more influential factors,* especially for explaining pockets of poverty, are to be found *in the structure of our society and in the lags in adjustment* to far-reaching and fast-moving technological, economic and social changes."[10]

Economic and Social Causes

Among the factors in society and the economy that condemn many people to live at or below subsistence income levels, the Consultation cited as most evident:

- Lack of opportunity for general education and/or vocational training.
- Discrimination in employment on grounds of age, race, nationality or sex.
- Lack of employment opportunity, resulting from automation and other technical developments.
- Part-time employment and under-employment in industry and other occupations.
- Employment in traditionally low-wage jobs.
- Under-employment in agriculture due to lack of adequate land, tools or capital.
- Exploitation of seasonally employed farm labor under our chaotic system of farm labor utilization.
- Exhaustion of resources in an area.
- Population pressure on resources in an area.

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[10] *The Churches and Persistent Pockets of Poverty in the U.S.A.* National Council of Churches. New York, 1962.

- Relative immobility of people and resistance to change.
- Inadequate rate of economic growth.
- Absence of collective bargaining power through lack of organization.

Family and Geographic Causes

Causes of poverty from the viewpoint of the make-up or composition of the family are well described by Dr. Oscar Ornati in his report on *Poverty in America,*[11] in which he identifies eight characteristics he calls "poverty-linked." The contemporary poor, he says, are the non-whites, families with no earners, families whose heads are either females or men aged 14 to 25 or over 65. They frequently include also people with less than eight years of education, inhabitants of rural farm areas, residents of the South and families in which there are more than six children under 18.

Dr. Ornati's study shows how often these characteristics are found among the families with low incomes, how they have increased in importance as causes of poverty between 1947 and 1960, and the effect on family incomes when two or more of these characteristics are combined in one family. Defining poverty through these poverty-linked characteristics leads him to the following major conclusions: (1) families that are aged, rural-farm, non-white, headed by women, or that have combinations of these attributes, account for 70% of the abject poor; (2) the largest group are those families possessing only one characteristic; (3) the most severe poverty exists among families with more than one attribute; and (4) among the families with a number of these characteristics, non-whiteness is most damaging.

Michael Harrington concludes that the real explanation of why the poor are where they are is that they "made the mistake of being born to the wrong parents, in the wrong section of the country, in the wrong industry, or in the wrong ethnic or racial group." He defines today's poor as those who, for reasons beyond their control, cannot help themselves. All the factors that usually provide economic opportunity and advancement are against them. "They are born going downward, and most of them stay down." Thus is completed the cycle of poverty in which low incomes and low earning power tend to become chronic, with a strong tendency for poverty to perpetuate itself from generation to generation.

Granted that some, perhaps many, are poor because of their own willful, foolish or stubborn behavior, this behavior is frequently

[11]Report prepared for the National Policy Committee on Pockets of Poverty. Available from the Committee, 1028 Connecticut Ave., N.W., Washington, D. C.

conditioned by the impoverished environment and attitude of hopelessness that largely explain the way of life of the poor. As pointed out recently by one church writer, "They are unable to act in such a way as will free them from bondage to their world—a world of ramshackle housing, ill health, scanty food, and nondescript clothing, of disheartened spirits, of supine surrender." Mental turmoil resulting from this sick environment often finds expression "in immorality, drunkenness, fighting and other escapes from a drab existence."[12]

The Cost of Poverty

Many references are made to the cost in dollars, to the nation, the taxpayers and the economy, of various items in society's annual bill for poverty. For instance—

- The Department of Labor estimates that for every worker who comes into the economy unprepared to find gainful employment it will cost the society, over his lifetime, $40,000 in various benefits just to keep him alive at the lowest subsistence level.
- $13 to $17 billion has been estimated as the amount that would be added to the Gross National Product (GNP) annually if discrimination in education and employment were removed from the Negro segment of the labor force.
- $6 billion is the nation's annual bill for public assistance alone and this total is less than the mounting cost to national, state and local governments of crime and delinquency which is generated in large measure in neglected and dilapidated slum areas, both urban and rural.

These are only a few items in the staggering financial cost which we incur annually as the price of indifference, callousness and failure to make greatly needed adjustments to the rapidly changing ways of economic and social life around us. To this must be added, of course, the immeasurable human costs of the misery and bitterness which are constantly being generated by our separation into groups of "the haves" and "have nots."

Any adding up of what is spent and suffered daily just to maintain this situation puts into perspective how limited and preliminary is the proposed expenditure of $1 billion for the Federal Government's first skirmish in its War on Poverty. It even brings into the bargain class the estimated amount of $11 billion (about 1/5 of our annual budget for "shooting" wars) for which the President's Council of Economic Advisors says we could provide a minimum annual income

[12]VIEWPOINT, June 1964, published by the American Lutheran Church, 422 South Fifth Street, Minneapolis, Minn.

of $3,000 to every family in the U.S.A. now living with less than that amount.[13]

C. Elimination of Poverty—a Moral Issue

Those who have analyzed the economics of poverty today are generally agreed that in the U.S.A. we have now reached the point where it is technically possible to eliminate poverty from our midst. As stated at the National Council's Consultation in 1962: "The American economy is now so productive as to have passed the 'cross-over point.' It is clear that while in the recent past this was not so, now the American economy is producing enough to do away with poverty."[14]

Recognizing the significance of this extraordinary economic development of our time, particularly from the viewpoint of our Christian faith, the church leaders at the Consultation on Poverty stated, and the General Board of the National Council of Churches has more recently affirmed, that "because poverty is no longer necessary, it is ethically intolerable."[15]

Basically involved for Christians are love of neighbor and the charge of our Lord that as our rightful service to him we feed, clothe and care for the physical as well as the spiritual welfare of all who are in need.[16]

In terms of the needy as we find them in the U.S.A. in this year of our Lord 1964, this means among other things and very briefly:

(1) The conservation and development of our human resources in the face of drastic technological changes.

(2) Concerted effort to maintain the dignity of millions of fellow Americans and the integrity of family life. The Church which sees every person as a child of God must insist upon the moral worth of those who are neglected, "obsolete" and even despised.[17]

(3) Stress upon the brotherhood of all as children of one Father and their human right to freedom and equality of oppor-

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[13]Cited in its 1964 Report to the President.

[14]See Note (10).

[15]See Appendix A for text of the General Board Resolution.

[16]Dr. Henry Clark in his book *The Christian Case Against Poverty* (New York, Association Press, Reflection Series, January 1965) outlines in detail the theological and moral aspects involved in today's war against poverty.

[17]This point is emphasized in the statement of the Department of Social Action of the National Catholic Welfare Conference titled "A Religious View of Poverty." Available from the Conference, 1312 Massachusetts Ave., N.W., Washington, D.C.

tunity whatever their racial background, religious belief or national origin. This means effort far beyond anything yet undertaken to make up for centuries of neglect during which we have been content to leave a substantial number of our fellows in the category of "second-class" workers and citizens.

(4) Acknowledgment of the moral imperative for the strong to share their strength to help make the weaker members of society strong.

(5) Recognition of the extent to which the way of life of many who live in plenty is based upon exploitation of the poverty of others. People concerned about the causes of poverty have been startled by recent statistics which show that the largest number (over one-half) of those living in poverty are not among the unemployed, or even among the unemployables, but among those who are employed full-time or intermittently *at very low wages.* Repeated attention has been called in the press, in Congress and in meetings of church people to the plight of such poorly paid workers as agricultural migrants and those in laundries, shops and domestic service without whose untiring help the whole "American way of life" for the privileged would be much less attractive and bountiful.

(6) Our personal commitment as Christians, through the stewardship of our time, talent and resources, to the task of removing the blight of unnecessary suffering and deprivation from millions of Americans when such conditions are no longer justified.

Wherever the war on poverty is waged it will be the work of American citizens—through the national government, through industry, labor unions, state and municipal officers and employes, through boards of education, welfare and community agencies and workers, both professional and volunteer. These citizens will include many church members and through them the churches will be "in the war." In addition the churches must mobilize their own institutional resources, *first,* to inform and inspire their members to personal work and witness, and *second,* to serve as a forum for mutual discussion and enrichment, for expression of the common voice of the group or congregation, and for sustaining them in the battle.

D. Need for Change in Attitudes and Assumptions

Many widely held attitudes and assumptions, based on experience of earlier days, are quite unwarranted under today's changed living, learning and working conditions. The poverty of congested inner cities and semi-abandoned rural areas is different from pre-War or even pre-Depression days. Its new face is portrayed in many current books,

articles and statistical studies. They show the extent to which strongly held attitudes, about who are poor and why people are poor, stand in the way of eliminating poverty or of helping those with low incomes to help themselves.

As the writers in VIEWPOINT summarize it:

> "We see the victim of poverty as feeling deprived, defeated in the struggles of life, either resenting their situation or helpless about improving it. We sense that relatively affluent persons either cannot or do not wish to see the reality of poverty, and that they often hold naive or self-righteous notions about the poor."[18]

Statements frequently heard include:

• *"Everywhere I look people with any gumption seem to be doing pretty well for themselves."* This is a fairly common outlook of many middle and upper income people as a result of the increasing invisibility of today's poor, and their own preoccupation with rising to ever higher economic and social levels. It also confuses laziness with social handicaps.

• *"Jesus said 'the poor you have always with you' and I think he had it about right, human nature being what it is."* This saying of Jesus described the economic realities of 1900 years ago. It applied to a day when most people had to be "poor in things" because there were not enough material things to meet the needs of everyone. This condition has been virtually reversed in mid-20th century America. Obviously in any economic curve there will always be a bottom but that need not be so low as to be below subsistence in our affluent society.

• *"There isn't any problem today that can't be solved by stepping up the economy and enabling industry to provide more jobs."* This is the theory back of the recent tax cut. Few deny that more rapid growth of the economy and therefore of jobs is certain to be helpful. But there is wide recognition also of the fact that many of today's poor are beyond the help of the economy as such, for they have been "passed by" in the technological upsurge. They lack the greater skills and higher education now needed to be employable. The fact is that less than 6% of persons with incomes under $3,000 who were able and willing to work (i.e. registered as in the labor force) were unemployed in 1963. This indicates that the great majority of the poor today are either employed at very low-paying or intermittent jobs or are not presently employable. Many of the low or intermittently paid might

[18] See Note (12). See also more detailed comments in *The Other America* and *The Christian Case Against Poverty* previously referred to.

be helped by a stepped-up economy, but the causes of low income for a large portion of the poor would not be changed.

• *"Anybody can get a job and support his family today if he really tries. The poor are mostly either lazy, shiftless or chiselers who would rather be on relief than do a day's work."* This latter is making a generalization for every poor person of what is true for relatively few. Employment office records testify to the efforts of countless numbers of today's poorly educated and untrained workers for whom no work is available no matter how hard they try to find it. Those who hold the view that most people are poor today because they won't work either have not had opportunity to observe the drastic effects of automation and other technological developments on jobs, or have not been in close enough touch with people who live in poverty to learn the real as opposed to the assumed causes of their difficulties.[19] One careful study found that "contrary to what might be expected, less than 1/4 of the poor families (from a widely representative group) received public assistance during 1959."[20]

• *"What are our local relief and social security programs for if they don't help the poor? Isn't that what we mean by the 'welfare state'?"* The answer to this has been well summarized by Michael Harrington:

> "Out of the thirties came the Welfare state. Its creation has been stimulated by mass impoverishment and misery, yet it helped the poor least of all. Laws like unemployment compensation, the Wagner Act, the various farm programs, all these were designed for the middle third in the cities, for the organized workers, and for the upper third in the country, for the big market farmers. If a man works in an extremely low-paying job he may not even be covered by social security or other welfare programs. If he receives unemployment compensation, the payment is scaled down according to his low earnings.
>
> ". . . Over the years social security payments have not even provided a subsistence level of life. The middle third has been able to supplement the Federal pension through private plans negotiated by unions, through joining medical insurance schemes like Blue Cross, and so on. The poor have not

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[19] "The notion that poverty . . . is a penalty for laziness, error or failure persists as an almost unconscious hangover of attitudes conditioned by a wholly different set of economic facts," says Wilbur J. Cohen, Assistant Secretary of Health, Education and Welfare.

[20] *The Elimination of Poverty: A Primary Goal of Public Policy.* By Wilbur J. Cohen, Assistant Secretary of Health, Education and Welfare. January 1964.

been able to do so. They lead a bitter life, and then have to pay for that fact in old age.

"Indeed, the paradox that the welfare state benefits those least who need it most is but a single instance of a persistent irony in the other America."[21]

• Finally, *"Why get excited about the poor in America when millions of people around the world are so much worse off than anyone in this country?"* One viewpoint on this question is given by Ben H. Bagdikian who says:

"The American poor are incomparably more lucky than those in Asia, Africa and the Middle East who die by the hundreds in the streets . . . But poverty is not measured by (geography). It is measured by the standards of a man's own community. If most of America is well fed, the man who can't find three meals a day for his family is poor . . . Such a man is poor statistically, but he is poor in a more damaging way: he is a failure in his neighbor's eyes and in his own."[22]

Concern for those who live at or below the poverty line in this country does not remove the responsibility of Christians to seek ways of relieving poverty and hunger around the world. These are not either/or responsibilities. Both are direct and binding obligations on those who seek to follow the command and example of our loving Lord.

II. Action Guide to Learning About the Facts

A. Important Sources of Background Information

Several quotations have been given in the Review of Facts in order to introduce the most important sources of information currently available. Further details about their availability and cost are given in the Reading and Film List in Appendix B. (p. 54)

Each or all of these sources are rewarding reading for any person or group wanting to become more fully informed about the complex problems of poverty. The items starred (*) on the Reading List are a *must* for those who serve as leaders of a program, a discussion series, or an action project.

This Guide, as pointed out in the Introduction, seeks to encourage and enrich programs of many kinds by church people and groups. Part One is the first step in what is planned to be, at the minimum,

[21] See Note (9).

[22] *In the Midst of Plenty.* The Poor in America. Boston, Beacon Press, 1964.

a three-part study project. At most, the Guide outlines a combination study and action project involving from three months to a year or more of intensive analysis, application and commitment on the part of the participants.

Specifically, the program may involve the church congregation as a whole, its official board or service committee, a social action committee, a youth or adult study class or group, men's, women's or youth fellowship, and a committee or study group of a council of churches, of United Church Women or of United Church Men.

Any program will normally begin with reading and discussion of the facts about poverty amidst plenty following the brief summary in this Part One.* This will provide the data and understanding necessary for continuing with Parts Two and Three.

At the opening study sessions the four main topics outlined in the Review above may be

—given full consideration by devoting one or more sessions to each topic,

—made into two sessions by combining A with B and C with D, or

—condensed into one session.

In any case, three factors are essential:

1) advance study by at least two (preferably all) members of of the group of one or more of the information sources listed above;

2) availability of one or more resource people who will participate or can be depended upon for help throughout the sessions (See Resource People below); and

3) participation in the study of a broadly represented group, including those from differing economic as well as racial groups, wherever possible.

B. Advance Preparation

In addition to the reading noted above, the person or committee setting up this project will want to learn who in the community can be turned to for help. The choice here would be those most familiar with "poverty and plenty" as a whole rather than just their local evidences. Enlist one or more experts such as those listed below as participants in the program or project. It would be good to discuss

*See Part Two (p. 30) for an alternate approach for groups who wish to start with their local community and work from there to the general situation in the U.S.

with some of them in advance the plan for the project and how this important first stage can be made an effective learning experience.

The subject of poverty and plenty is very much before the public today. This means—

- Good films are available from a number of sources.
- News and feature articles can be assembled from daily papers and current magazines.
- Radio and television programs can be watched for effective ways of presenting the information; for possibility of obtaining tapes (frequently available on request from local stations or national networks); and for clues to good speakers.
- Enthusiasts on making or mounting charts or graphs can obtain data on incomes (or useful charts already assembled) from the local library or by writing to the U.S. Bureau of the Census, Washington, D.C.

Practically any local library will have, or can obtain on interlibrary loan, all of the materials quoted in the Review above and many of the other titles in the Reading List (p. 54). A special display at the Library or at one or more of the meetings can easily be arranged.

C. How to Present the Facts

(a) Use of a well-informed speaker, (b) presentation of one or more aspects of the subject by a panel of knowledgeable persons from varying economic and social backgrounds, (c) use of a film or tape recording to lead into discussion, or (d) the full time given to group discussion with the help of one or more resource persons, are all effective ways of getting an understanding of the facts, figures and significance of the "dilemma of poverty and affluence" across to the group. Essential points to keep in mind are *first,* the availability of some articulate persons who know the situation *as it exists today,* and *second,* ample opportunity for the group to ask questions and discuss the issues raised, also to consider how they can become involved helpfully in resolving some of them, though this last point will be developed further and in detail in Part Three of the total process.

The four topics used under the Review above suggest a variety of approaches appropriate to each. For instance—

"The Co-existence of Poverty and Plenty" is essentially economic. The facts and the paradox should be stressed by a speaker or resource person, such as a college or high school teacher of economics or of social studies; also through use of graphic materials, news and magazine articles about current trends of income, profits, wages, etc. The

film "The Captive" (see Film List, p. 57) is an excellent opener for any discussion of poverty.

"The Nature, Causes and Cost of Poverty" is both economic and sociological. For this, persons trained in sociology or social welfare would also be helpful. A "Meet-the-Press" type panel or presentation of the film "Tomorrow" (also on Film List), followed by general discussion, should be considered.

"The Elimination of Poverty as a Moral Issue" should involve a pastor, seminary professor or theologian, if possible. Ask your pastor to cooperate further by giving one or more sermons on what the Bible has to teach us about Christian responsibility for both poverty and affluence.*

"Need to Change Attitudes and Assumptions" can involve any or all of the above sources. This is also a point at which it would be helpful to have the group, or some of its most concerned members, meet with some articulate members of a church from a different economic level. An understanding, person-to-person exchange of viewpoints and experience will do much to stretch the minds and outlook of individuals in both these groups. This too gives the study participants an excellent opportunity to practice the "art of listening" to those whose ways of thinking, doing and feeling may be quite different from their own.

Program planners will no doubt be familiar with other methods often used to increase participation of members of the group in discussion of the subjects presented. Suggestions include—

- Dividing the group at the start into small "buzz" or "conversation" units of threes or by joining those seated in two or more neighboring rows and assigning either the same or a different question (of the "what-do-*you* think" variety adapted from the questions listed below) to each group. A brief time (not more than 7 minutes) is allotted to the groups and a further period (not more than 8 to 10 minutes) for brief reports of the main ideas or unresolved issues.
- Press or magazine clippings, thought-provoking pictures, or the charts or graphs suggested above can be circulated for comment or reaction in lieu of questions.
- Another variation, *after* a subject has been presented by a panel, is to call for groups to assemble around each panel member, to ask questions raised by his presentation and to agree upon the two or three most important ones to be raised in the general discussion to follow.

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*However this subject is presented, it should include points raised and analyzed in the forthcoming book *The Christian Case Against Poverty.* See Note (16).

▸ If a film is used it should be previewed *in advance of selection.* Films may be had for preview by writing to a film library or consulting a public library. The film selected *must* be previewed by one or more of the group leaders *in advance of the showing* to be sure the most effective use is made of its content in the discussion period. For a list of religious film libraries see p. 57.

D. Some Questions to be Answered

The group will find plenty of questions raised by their advance reading or by the speakers. Some which may be treated as openers or as probers during the discussion are:

Co-existence of Poverty and Plenty

1. What do you think is involved in the terms "affluence" or "plenty"? Do you think of yourself or your family as living in (a) plenty? or (b) poverty? How has your position changed since your childhood? since the childhood of your parents, or grandparents?

2. Considering the six types of people noted as living in poverty today, (p. 10) which ones do you think are most likely to be found in your community? in neighboring communities? in your State?

The Nature, Causes and Cost of Poverty

1. Do you agree or disagree with the idea that today there are enough of the things needed for non-poverty living to go around, but they're just not getting around? What are some of your reasons?

2. The "Consultation on Pockets of Poverty" listed 12 specific causes of poverty due to economic and social factors (p. 12). Which, if any, would you question or eliminate? Are there others you would add?

Elimination of Poverty—a Moral Issue

1. What do you think is the meaning for the churches of the conclusion of the NCC General Board that "because poverty is no longer necessary, it is ethically intolerable?"

2. Which of the six reasons given for considering elimination of poverty a moral issue (p. 15) do you regard as most important from the Christian viewpoint? Why? Are there other reasons that should be added?

3. Do you agree that the churches can and must enlist their own institutional resources to aid in an "all-inclusive war" against poverty? If so, how do you think this can be accomplished?

Need for Change in Attitudes and Assumptions

1. What do you think is the meaning for today of Christ's saying

that "the poor you have always with you?" Can you describe the circumstances under which he made this statement?

2. Which, if any, of the other attitudes mentioned on pp. 17-19 do you think are valid in the light of your observation or experience of poverty as it exists in the U.S. today?

3. Christians are also sensitive to the dire poverty that exists in many countries other than the U.S.A. What do you think should be the relation of this concern to their responsibility toward the elimination of persistent poverty in the U.S.A.?

E. Resource People

All groups today have access to public schools and many to colleges and universities. Their teaching staffs include many men and women, often committed church members, who are glad to know that church people are interested in this subject. You will find them quite willing to cooperate as resource persons in study and discussion of poverty's many angles and issues. These people include economists, home economists, social workers, civil rights leaders and teachers of economics, sociology, history and social studies. If there is a theological seminary within commuting distance the participation of one or more of its faculty would also be helpful.

In every neighborhood there are other leaders of economic groups, such as business, labor, farm and cooperatives, and of welfare groups, such as community chests, family service societies, youth boards, etc. who have valuable information and experience. They should be enlisted to participate wherever possible.

Planners of this program should keep in mind that the purpose of Part One is to obtain a picture and understanding of the problem of poverty amidst plenty *throughout the nation as a whole.* Local situations and conditions are the primary concern of the next two parts of the study and should not distract the group from consideration of the problem as a whole at this point.

It should be stressed again, as in another recent study pamphlet, that "any church group, with or without the help of others, can engage profitably in a discussion of mutual economic concerns, provided only that the spirit of the discussion is one of humility in regard to one's own opinions and that there is real desire to move, through exchange of experiences and viewpoints, in the direction of a better understanding of God's world and His Will for men in their economic (and social) relationships."*

*From *Christians in a Rapidly Changing Economy.* National Council of Churches, 1963.

PART TWO

Who Live in Poverty In Your Community?

I. Brief Review of the Facts and Where to Look for Them

A. Invisibility of Those Living in Poverty

". . . He who does not love his brother whom he has seen, cannot love God whom he has not seen."
—*I John 4:20*

John, in his famous chapter on the love of man for God and for his brother, illustrated his point by reference to a weakness common to men in relation to their fellowmen. Difficult as it is to be concerned about and express Christian love for those whom we have seen, it is far more so in the case of those we have not seen.

This pretty well describes the situation of most of us today in relation to the millions of poverty-stricken families who are said to live in our midst. "Here," says Michael Harrington, "is a great mass of people, yet it takes an effort of the intellect and will even to see them . . . The millions (in the America of poverty) are socially invisible to the rest of us."[23]

If you are among those who have been only vaguely aware that there still are people and families around you "somewhere" who do not have enough to eat or a decent place to sleep, you will be interested in Michael Harrington's description of why today's poor are so invisible. The reasons, he points out, reflect profound social changes. Here are some of them.

. . . *the American city is being transformed.* The poor still inhabit the miserable housing in the central area, but they are increasingly isolated from the middle and upper income groups who get a warm feeling that the poor are being cared for when they see a towering, modern building replace a slum. However, the actual effect of these housing developments has frequently been to squeeze more and more of the very poor into the remaining slums.

. . . *clothes make the poor invisible too.* America today has the best dressed poverty the world has ever known. Part of the reason is because most of us dress more casually than in the past; another is

[23]See Note (9).

that mass production has made inexpensive clothing more widely available. In fact it is much easier to be decently dressed today than to be decently housed, fed or doctored.

. . . *many of the poor are the wrong age to be seen.* The aged poor are, for the most part, out of sight, out of mind, and alone. The young are more visible but they too stay close to their neighborhoods.

. . . *travelers come to the Appalachians in the lovely season, seeing the hills, the streams, the foliage.* If they see an occasional rundown mountain shack they may even feel envy for people exempt from the strains and tensions of more industrialized communities. The fact that the "quaint" inhabitants of those hills are undereducated, underprivileged, lack medical care and are gradually being forced from the land, thus adding often to the misfits of the city, is by no means so apparent to the tourist speeding along on the four-lane highways. The new super-highways leading in and out of the cities likewise seldom go through their rapidly decaying slums.

. . . *when well over half of us were poor, the poor were all mixed with the rest.* The bright and the dull, those who were going to escape into the great society and those who were to stay behind all lived on the same street, or around the corner, says Mr. Harrington. When the middle third rose with the increasing economic opportunity, this community was destroyed.

. . . *finally, in the days when the slums were often made up of ethnic groups of immigrants* (many just "passing through" on their way to making good in this world of opportunity) *the poor of that day were the concern of political leaders.* "They had the votes; they provided the basis for labor organizations; their very numbers could be a powerful force in political conflict." Almost none of these conditions apply to the slum dwellers today.[24]

Awareness of this change in the conditions under which poverty now exists moved leaders of the National Catholic Welfare Conference to comment that:

> "In simpler societies, it was fairly easy for any person who wanted to help his neighbor to know what was needed. Today it is possible to live in our sanitary suburbs, rush to work without really seeing our surroundings, spend our days in an office or factory, and never even know what life is like for 35 million fellow Americans who live in poverty."[25]

The records clearly show that there are very few communities—urban, suburban, urban or rural—which do not have their quota of

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[24]See Note (9).
[25]See Note (17).

men, women and children still living in severe conditions of want and deprivation. But it takes "an effort of the intellect and (particularly) the will" to find them.

B. Learning by Knowing Persons Who Struggle with Poverty

To find those in need in your own community is the first challenge in your local declaration of war on poverty. Given the will to start on the venture, it will not take long to discover whether the aged poor, unemployed youth, the fatherless, non-white or rural farm families are the prevalent "poverty-links" in your area; and the extent to which poor education, lack of vocational training, unemployment due to automation or plant relocations, traditionally low wages, population pressure or other social or economic developments are creating serious dislocations and more poverty.

Through a Welfare Information Project

One of the quickest ways of getting to know *in person* those who struggle with poverty in your neighborhood and the basic causes of their struggle is to take part in a Welfare Information Project. This recently tested visitation plan is being organized in many localities across the country after its successful use in ten New York State communities.

These pilot projects, sponsored by the State Charities Aid Association, were directed by Edgar May, a Pulitzer Prize-winning newspaperman with a burning desire that the poorly informed and hence largely suspicious or cynical general public should come to know the truth about public assistance ("relief") and its recipients as they exist in their own communities today.[26]

On the ground that "seeing is believing" he arranged with the local welfare commissioner in the pilot communities to cooperate with the Association in inviting as participants eight to twelve persons from the town's "influential elite"—those who would be turned to "if you wanted to win support for a major civic proposal" in the community. The goal was "a true power-structure group, chosen for their impact on local thinking rather than their money, social standing or popularity." The groups included mayors, county supervisors, newspaper editors, state legislators, presidents of Leagues of Women Voters, Chambers of Commerce, Labor Councils, etc.

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[26]This program is more fully described in the pamphlet—*Is It Safe? Is It Wise? Is It Right?* available free on request from the State Charities Aid Association, 105 East 22nd Street, New York, N.Y. 10010. Its results form the basis of much that is included in Dr. May's book *The Wasted Americans.*

The purpose of the project—not to "white-wash" public welfare but to let the facts speak for themselves—was carefully explained to each prospective visitor. Those invited were asked to devote an afternoon and evening to the project. In the afternoon each visitor made the rounds with a case worker. In the evening he met with the other visitors, the welfare commissioner and the project director to discuss what had been seen.

The calls were made on recipients of Home Relief or of Aid to Dependent Children, with an average of four calls each. Caseworkers selected the homes to be visited, to give an accurate cross-section of clients in these most criticized categories of Public Assistance.

Results—Information and Changed Attitudes

As one writer described the results of the project:

> "For most of the visitors, it was their first trip to the slums—or their first in many years. At six o'clock they (met) for a dinner session. Informal discussion began at once—and although the welfare commissioner was on hand to answer questions . . . (he) seldom had to speak up.
>
> "The visitors were so fired-up by what they had seen that comment was spontaneous . . . Sometimes debates would develop, with visitors challenging each other's points of view . . .
>
> "How many attitudes were changed is a matter of speculation. But it was clear that most of the visitors were deeply disturbed by what they had seen. Statistics had become people."

This eye-opening experience soon produced other tangible results, such as stepped-up enforcement of local housing ordinances, withholding of rents until repairs were made, persuasion of landlords to reduce excessive rents in certain areas and unopposed adoption of more realistic local budgets for welfare services. The most universal result was a change in the general public attitude toward those who have to depend on public welfare to eke out a pitiful subsistence, as well as toward those who are responsible for distribution of the limited funds that are available.

The invisible poor were made visible in these "pilot" communities. The relative simplicity and the adaptability of this Visitation Project to any local welfare situation have led to proposals for its widespread use in other communities. While church groups and their leaders, as such, were not included among those chosen for the pilot visits, undoubtedly many who participated were among the active laity of the churches in their communities.

C. Other Sources of Information About the Community

In addition to learning by knowing the people who live in poverty in your community it is necessary to round out the story of who, how many and what the major causes are by collecting this information from a number of sources.

Local Agencies—Public and Private

At the center of the world of the poor is the *city or county welfare department* (referred to as the source of visitation data above) and the community health and welfare council. They keep individual records and usually the statistics on numbers and types of "cases" (families in need!) as well.

Other local public agencies often closely associated with families in difficulty include the *Health Department,* the *Juvenile* and *Family Courts,* the *Youth Board, Human Rights Commission, Mental Health Agency* and sometimes the *School Board, school officials, nurses* and *teachers.*

Private social agencies still render many services not performed by the public agencies. These usually come together in the community through a *Community Chest* or *United Fund* and all work closely with the Community Health and Welfare Council. These organizations vary considerably in the kind and amount of information they make available. In small towns and rural areas individual social agencies may be helpful.

Local economic and civic groups, including the *Chamber of Commerce,* a *central labor organization, the Urban League* or a community-minded *consumer* or *health cooperative* can be turned to for information on local employment and other economic conditions and trends which have direct bearing on the incomes of various groups in the community.

State and National Sources

Frequently it is necessary to turn to State departments and agencies for over-all statistics. Most of these show the information by counties or by villages, cities and metropolitan areas. Important among these state sources are the *State Departments of Welfare, Health, Labor* and *Commerce.* Newer, specialized agencies such as *Human Rights Commissions, Migrant Labor Committees, Mental Health Committees, Youth Work Committees* and *Committees on the Aging* are also good sources of information.

As Congress enacts more and more legislation the resources of the Federal Government are added to those of the communities and States for programs to eliminate poverty. The federal departments and

agencies administering these programs become increasingly helpful sources of national statistics and studies and for the breakdown of these statistics by cities, counties and states.

Federal agencies and their units from which information is available (often in the form of charts, graphs or maps) include:

Department of Labor
- *Office of Automation, Manpower and Training
- *Bureau of Employment Security
- Bureau of Labor Statistics
- Bureau of Apprenticeship and Training
- Women's Bureau

Department of Health, Education and Welfare
- *Social Security Administration
- *Office of Education
- *Bureau of Vocational Rehabilitation

Department of Agriculture
- *Office of Rural Areas Development
- Federal Extension Service
- Farmers Home Administration

The agencies starred (*) are most directly involved in administering programs related to poverty. Most of these programs provide for cooperation with local community agencies and groups. The federal offices are glad, therefore, to answer requests for information or to indicate how to contact the regional office of the agency nearest to the inquirer.

II. Action Guide to Learning About Poverty in the Community

No community in the United States, however high its average annual income or "plush" its immediate surroundings, is very far in miles from people with meager incomes and miserable, if not wretched, surroundings. Every group of Christians is certain to find, if they take the trouble to look, many such among their "neighbors" as Christ defined them.

In addition to knowing about poverty in general, it is most important for those with a Christian concern to know the story of poverty and its causes in their own neighborhoods, communities and regional areas.

As noted earlier (see Introduction page 5) bringing together this information about the local community can

—come first in the total project (preceding Part One),

—be organized and assembled by some members of the group while the study proposed in Part One is in progress, or

—be set up as Part Two in the total three-part project.

Whichever way poverty in the local community is approached, it will engage both the hearts (in visiting) and the minds (in researching) of as many people as can be enlisted; and this is a very strategic part of any campaign against poverty.

A. Enlisting Hearts (through a Visitation Program)

Fortunately the pattern for making the invisible poor of a community visible through a program of organized visiting has been well designed by the pilot Welfare Information Project described above. Its great assets are the ease with which it can be followed and the ways in which it can be adapted to practically any community.*

Since this is a matter which involves the whole community any interested local church group should seek to enlist or to join, wherever possible, the cooperative effort of a council of churches and/or of church women. This larger group in turn may want to seek an interfaith approach.

However the matter of sponsorship is settled, the following steps are essential:

- Find out from the local welfare commissioner, or community health and welfare council whether such a visiting program has been conducted or is being planned. (Social welfare agencies are encouraging their groups to conduct similar projects in many localities.)
- If a program has been conducted, ask if it could be repeated for a group of visitors selected from the churches; if it is being planned ask to have visitors from the churches included.
- If no program is planned by the welfare agencies, ask for their cooperation in organizing one. (If this step is reached it is important to recall the warning in the State Charities Aid pamphlet that "without the (welfare) commissioner's interested participation the Project would be blocked at the start.")

Another way for church members to get to know and understand each other across economic lines is through a Group or Family Exchange Program. This kind of project—frequently arranged between groups from an inner city and a suburban church—has been undertaken with marked success to promote interracial contacts. Where developed with a real desire for Christian understanding and fellowship,

*Before any steps are taken to adapt this program locally, the pamphlet describing it should be obtained from the New York State Charities Aid Association. (See Note 26).

this plan adds greatly to the strength and realism of interdenominational, and wherever possible interracial, programs on the problems of poverty.*

B. Enlisting Minds (through a Survey and/or Clinic Program)

Obviously where such a visitation project can be carried out in a community, it will need to be rounded out by information relating to—

1. Economic conditions of the area, including major occupations, income and wage levels, employment and unemployment and general statistics on both affluence and poverty.
2. Public assistance and other welfare programs, including caseload trends, assistance rates and budgets, regulations for distribution of relief and other matters relating to income maintenance from public sources.
3. Problems of education and training, such as total and per capita expenditures for education, equality of educational opportunity, extent and kinds of vocational training offered and/or needed, new training programs for unemployed or displaced workers, if any.
4. Problems of special groups, such as youth and young workers, older workers and the aged, racial and other minorities, rural farm and non-farm families.

In some communities much of the necessary information about local economic, industrial and public welfare conditions and trends has already been assembled by officials in the mayor's office, at the local or county welfare department, through the chamber of commerce or labor council, or by an enterprising school teacher or college professor. In other places the local information will be harder to come by. In a community with few or antiquated records, information may have to be requested from responsible state agencies or from federal departments and bureaus either in Washington or at their nearest regional offices (see Other Sources of Information, pp. 29-30 above).

At this point, ingenuity and a spirit of adventure are valuable assets. So are advice and guidance from resource persons. So also will be the combined know-how of fellow church members from different economic levels as well as with different racial backgrounds and experience.

**Social Action Newsletter* for April 1964 (published by the Department of Christian Action and Community Service, United Christian Missionary Society [Disciples], 222 South Downey Ave., Indianapolis, Ind.) carries a brief account of such a program in St. Louis. Practically every denominational social action office can provide detailed information or source of information for local intergroup, person-to-person contacts of this kind.

When requesting information in writing or by interview with knowledgeable persons, keep these two important goals in mind:

First, the information should contribute to an understanding of the extent and major causes of poverty *in the area being studied,* and

Second, it should reveal the *most pressing needs* and *possible solutions.* Recommendations from thoughtful persons should be noted for use during the what-we-can-do-about-it stage which follows.

At least one, and preferably several, meetings should be planned at which the significant information collected will be shared with the whole group. Definite arrangement should also be made for reports of the findings to be put in writing. From these, a summary should be prepared which presents, as graphically as imagination and the information make possible, a picture of poverty in the community and its contrast with the general level of prosperity.

This final assignment of bringing together the "candid-camera" view of the community or region might be given to a local news editor or reporter. If the information has been assembled with reasonable accuracy, it will be of interest and value to the whole community and a responsible way should be found to make it known as widely as possible. United Church Women's groups plan to make their May Fellowship Day in 1965 a time when their findings are presented to the churches and the community.

Making the story known is important preparation for the action, looking toward both short- and long-run solutions, which will follow as Step Three in this project.

AN ANTI-POVERTY CLINIC is a particularly effective way of assembling important information about a community and dramatizing it at the same time. This device requires a 1½ to 2 day meeting (at least 6 sessions) and the help of informed state and local leaders, officials and educators. Its aim is to make a clinical analysis of poverty in the community and surrounding areas; to show what is already being done about it by various agencies and groups; and to discuss what specific actions should be proposed to meet the demonstrated needs.

A Clinic of this kind will be most effective if it draws upon a cross section of religious and racial viewpoints. This usually means that, where possible, it should be sponsored by a more diversified group than a local congregation. It should be organized by a council of churches, church women, or local interfaith and interracial group or council.*

*Reports from similar Clinics on Unemployment are available from the Capital Area Council of Churches, 93 State St., Albany, N.Y. ($1.00) and the Minnesota Council of Churches, 122 W. Franklin Ave., Minneapolis, Minn. ($1.50).

PART THREE

How Churches and Church People Can Help

I. Brief Review of What Needs to be Done

A. The Desire to Help—How Real Is It?

"Behold this was the guilt of your sister Sodom: she and her daughters had pride, surfeit of food, and prosperous ease, but did not aid the poor and needy."—Ezekiel 16:49

What Gayraud Wilmore calls "the curious fascination with selfhood to the neglect of neighborhood"[27] is as old as the Old Testament and was a concern of the early as well as of later prophets.

The most serious obstacle to enlisting active participation of churches and their members in the problems of neighbors and neighborhoods today is often the unconcern of the relatively comfortable people who make up such a substantial part of our congregations.

We cannot reach the poor through education or jobs or any other way, says the editor of the Christian Century, until we learn to see and hear them. "We cannot see and hear them until we stand in the presence of one or more of them, talk with them, sense something of the emotional strain from which they are never free. Until we lower the barriers which are so easy for the comfortable to raise and to justify . . . we fail in *simple humanity* . . . All government action will amount to nothing unless we act through the churches to renew and strengthen an attitude of simple humanity." This attitude, the editorial continues, is not sentimentality nor an emotional substitute for justice. "It is the attitude of the good man who sees and hears his neighbor's need."[28]

B. Poverty is Local—So Are Most of Its Solutions

Another compelling reason for persons of conscience to be part of the local war against poverty is because poverty is a local phenomenon. Every person who has too little to eat or lacks opportunity to earn a living lives in a local community. He is also a church member or a neighbor of church members.

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[27]In Foreword to *The Church and Social Welfare*. By Alan Keith-Lucas. Philadelphia. Westminster Press.

[28]"Seeing the Unseen." Issue of March 25, 1964.

Though help is frequently needed from the state and nation, the solutions to the poverty of people and their families will also take place in a "locality." This may be in "ghetto" sections of a large city, "across the tracks" in a smaller city, borough or village, or in a rural township, parish or crossroads settlement. Whatever the density or sparsity of the population, the correction of the conditions of poverty will ultimately be made in a neighborhood, and usually with the co-operation, conscious or unconscious, voluntary or involuntary, of all who live there.

C. What Kind of Solutions Are Called For?

Given the determination to do it, how can we concentrate our technical know-how and material abundance on the pestilence of poverty in our cities and countrysides?

Newspaper columns, TV programs, popular and technical magazines, government reports, ad hoc committees of concerned citizens and professional experts, and to a limited extent the religious press are giving us daily both short and long range suggestions. The President, the Congress, many federal departments and, again to a limited extent, state legislatures and agencies have taken the initiative in providing ways and *especially* the means with which we can proceed. These suggestions and the professional and financial help they bring almost always call for the initiative, resourcefulness and dedicated help of the citizens, social agencies, business, labor, parents' associations, school boards and other public officials in the localities where the poverty exists.

What is needed first of all is a vast increase in our investment in human beings and in efforts to bring those who have been by-passed by progress back into productive society. The many proposals and possibilities for meeting this over-arching need can be noted here only briefly under six subject areas.

1. Creating More Jobs and Raising Low Wages. The best insurance against poverty is a steady job at a living wage. A large part of today's poverty can be traced either to the increasing scarcity of jobs for unskilled, inexperienced or poorly trained workers or to the low wage rates of such existing jobs.

Over-all efforts to stimulate the growth of the economy, such as the recent income tax cuts, are a help to all communities. So also are the decisions of local businessmen and industrialists—many of them church members—to expand local businesses, to provide jobs in which inexperienced workers can gain experience, and to plan for reassignment, retraining or relocation of employes displaced by automation or through the closing or relocation of plants.

Willingness of citizens to support through taxes and out of increasing incomes greatly needed expansion of public services, such as schools, hospitals, highways, parks, playgrounds, etc., can have the double effect of relieving private poverty by providing employment and of relieving what has been called the public poverty of many of our community facilities, the lack or impoverishment of which often stands out in sharp contrast to our private prosperity. A further asset is the fact that this kind of solution usually does not have to wait upon action from Washington, or from someone outside or higher up. Most of these services are local. They come about through the initiative and with the consent of concerned citizens who make both their concern and consent known to city councils, local school boards or county commissioners.

Many people have been surprised at recent studies, referred to earlier, which showed that the breadwinner in more than half of the families with less than $3,000 annual income was actually employed, either in part-time work or at pitifully low hourly rates. While the minimum wage laws we do have have helped to keep many workers out of the dire-poverty class, public pressure is still lacking to get extension of the federal law to cover large groups of workers not yet receiving its benefits. Also only 33 states have laws to protect millions of other low-wage workers who cannot be legally covered under the federal law. These include among others, the cleaning women, household help and hospital attendants whose services, so necessary to every one of us, attract little public attention.

In a community of the concerned it should not be necessary to depend upon the law to bring justice or "simple humanity" into employer-employe relationships of this kind. As a practical test of neighborly responsibility one wonders what would happen if every one of the several million Christian housewives fortunate enough to employ a cleaning woman or other help in the home were to ask herself how recently, if ever, she had voluntarily offered to increase the wage rate of any domestic helper? These employes, along with the migrant farm workers, we need to be reminded, almost never have the help of a labor union in their "bargaining" for wages or other benefits. It is also important to readers of this booklet that very many of these lowest-paid workers are women, and often their family's only breadwinner.

2. ENCOURAGING COMMUNITY AND AREA DEVELOPMENT. Earliest of the local selfhelp programs have been the attempts to rebuild the economies of whole areas where long-established industries have moved out, been closed down or become extensively "automated." Where the dislocations have not been too severe, economic recovery has been brought about through local citizen, business and labor initiative. Other

communities with high and persistent unemployment have been recognized officially as economically depressed areas. Notable among these are the former textile-industry communities of New England and the automated coal mining areas of Appalachia. For areas such as these, important federal government programs—Area Redevelopment (ARA), Rural Areas Development (RAD) and the proposed Appalachian Project—are seeking in many ways and through substantial grants and loans to revive economic activity and reduce unemployment. Federal and state urban renewal and low income housing programs are also sources of new jobs and improved living and working conditions in needy urban communities.

Many church groups have already been active in planning and carrying out these community development projects with the help of government agencies and funds. Such programs are a continuing resource for other areas where hardship and poverty are due to general economic decline or stagnation.

A particularly knotty problem is raised when areas with much defense-connected industry are adversely affected by curtailments in military expenditures. Since reduction in the nation's annual bill for defense is one potential source of funds for the elimination of poverty, it is essential that concerned citizens press for their use in this way, particularly in the areas where the dislocations are caused by the ending of defense contracts or closing of military facilities.

3. IMPROVING AND EXPANDING EDUCATION, TRAINING AND JOB PLACEMENT. All who have given study to the elimination of poverty agree that our situation today calls for a greatly revised and expanded program of education. Stressing the need for a more highly skilled and educated labor force Secretary of Labor W. Willard Wirtz says:

> "The machines being produced today have, on the average, skills equivalent to a high school diploma. If a human being is to compete with such machines, therefore, he must at least possess a high school diploma."

The people already in the work force and youth seeking to enter it whose educational level is 8 years of schooling or below make up a large proportion of today's poor. Added to these, in measuring the total problem of education and training, are (1) the large number of teenagers whose education, even through high school, has given them little training for the jobs now being offered, and (2) the still large number of adults whose education, training and experience have been made useless by the use of automatic machines.

What is needed is a step-up in the quantity and quality of basic education, revised and extended programs of vocational education and counselling for youth geared to existing jobs, and a schedule of train-

ing, retraining and relocation of adult workers on a scale never thought of up to now. After training comes the big problem of placing those newly educated and trained in jobs for which they have been prepared.

As a beginning the Federal Government is providing the extensive Manpower Development and Training program as well as more and better vocational education and rehabilitation facilities.[29] Through the Economic Opportunity Act (The President's Anti-Poverty Program) the Government proposes to help finance work-study and work-training programs for youth and basic education programs for adults. All these programs call for increasing the counseling and placement services provided by the Public Employment Offices now functioning in practically every locality.

With education and training as with other services to people, the place where they "happen" is in the local community. Whoever pays the bill (at the present time the Federal Government is agreeing to pay most of it), the responsibility for initiating, developing and carrying out the programs rests largely with local leadership. One of the important sections of the anti-poverty legislation is titled "Community Action Programs." It provides for "grants to, or contract(s) with, appropriate public or private nonprofit agencies, or combinations thereof, to pay part or all of the costs of development of community action programs." Church people and groups are being counted on to take a vigorous part in organizing and conducting the programs made possible by the generous, people-serving terms of this legislation.

4. Combating Discrimination in Employment, Education and Other Economic Opportunities. With passage of the Civil Rights Act equality of opportunity for employment continues not only right as it has always been, but is now the law of the land as well. As this fact gains wider and wider acceptance it will have a pronounced effect on the persistently low-income status of many non-white families. At the same time programs designed to eliminate poverty will go a long way to lift the income levels of those in minority groups.

Three primary needs in bringing minority-group members up to adequate employment levels are:

- improved programs of basic education for those who have had little opportunity or incentive to get public school education;

[29]Information about the training programs is available from the Office of Manpower, Automation and Training (OMAT), U.S. Department of Labor, Washington, D.C., or its regional offices; about the vocational education programs, from the Division of Vocational and Technical Education, U.S. Department of Health, Education and Welfare; about vocational rehabilitation, from the Office of Vocational Rehabilitation also in DHEW.

- special training programs in the skills needed to fill jobs in today's labor market; and
- availability of a sufficient number of jobs to give employment to those who are trained.

Each of these solutions, though needed for workers in general, applies most directly to workers from racial or other minority groups.

A further need, particularly for Negroes, is for special placement services to enable those employed below the levels of competence for which they are trained to be moved to higher jobs for which they can qualify. Improvement here will be stimulated by the employment provisions of the Civil Rights Law. We recall, however, the relatively slow progress in this as in other attempts at legislating equal employment opportunity in states, such as New York, Wisconsin and California, where Fair Employment laws have been in effect for some years. Passage of a law does help but it does not reach full effectiveness until it is actively implemented by employers, workers and citizens in each locality.

5. HUMANIZING INCOME MAINTENANCE PROGRAMS THROUGH SOCIAL SECURITY AND PUBLIC ASSISTANCE. When a person or a family is cut off from earning an adequate income from the economy, they must turn to society for subsistence. This socially supplied income comes either from the social insurances—Unemployment Compensation, Workmen's Compensation or Social Security—or from public assistance programs, such as Aid to Dependent Children, Old Age Assistance, Aid to the Blind and general assistance, frequently called home relief. Families dependent on these sources of income for subsistence make up the hard core of those in the direst poverty.

All these income maintenance programs reflect what has been called "the rigid ideology of the minimum." This attitude stems from the days of the earliest poor laws when in the *first* place, income and what it supplied were still in relatively scarce supply, and in the *second,* it was feared that adequate provision "to keep body and soul together" would kill incentive to personal effort to aid the general welfare through work. As one writer puts it, our present welfare systems "continue to be chained to a 19th century ideology of minimum help to the 'laggards,' rather than a 20th century notion of adequate help to the victims of society."[30]

a. *Social Insurance* Social insurance programs—particularly unemployment compensation and old age, survivors and disability insurance (OASDI)—have helped substantially to keep many families and

[30] "Poverty and Social Change." By Samuel M. Miller and Martin Rein. In AMERICAN CHILD, March 1964.

single people from falling below the poverty-income line. This happens where these payments supplement other income which, without the insurance payments, would be inadequate to meet subsistence needs. Unemployment compensation and social security rates fall short of minimum needs, however, when they are the sole sources of income or when they cease to come when most needed, as during periods of unemployment extending beyond the compensation limit, usually a maximum of 26 weeks.

Solutions to these problems which call for consideration by concerned citizens include:

- Raising the rates of social security (OASDI) payments and extending the social security system to provide medical care for persons 65 and over, for whom the high cost of illness is one of the severest drains on already inadequate income. This calls for corresponding increases in payments made into the system by employers and employes.
- Extending the period for which unemployment compensation grants are paid, raising the federal minimum rate, extending coverage of the system to include employes of non-profit organizations such as hospitals, colleges and religious organizations, and revising the widely varying state systems to equalize their provisions and liberalize rates.
- Modernizing and liberalizing state workmen's compensation laws, many of which have not been changed for decades and whose terms are wholly inadequate to compensate for hardships caused by work-connected fatalities, accidents or prolonged illnesses.

b. *Public Assistance.* Most devastating of affluent man's continuing inhumanity to today's poor man is the dehumanizing state of our public assistance system.

Though the Federal Government enters this field at some points and has succeeded in establishing some minimum standards for equality of treatment within a state, the rules, regulations and rates for the whole gamut of public assistance and/or general or home relief are primarily the responsibility of the state, county and local governments. The result is a hodge-podge of systems under which harassed administrators frequently compensate for rising relief budgets by increasing the stringency of regulations and of rates to the recipients.

In a land of increasing abundance such as ours anyone concerned with eliminating poverty has to ask: How can we hope to raise the level of living for families—

- whose monthly income under general assistance is an average of $27 per person or less, as it is in 24 states?

- where in some states the family can receive only $65 per month if their unemployed father continues to live with them, as compared with $104 if he withdraws or abandons them?
- where the mother as breadwinner must, if she goes to work while receiving relief, deduct whatever amount she manages to earn from the monthly relief grant?
- where the home is subject to nightly, unannounced police raids in the hope of finding "a man in the house" so that the relief grant can be withheld in its entirety?
- where, stranded by illness far from home base, the family of a migrant worker may be denied any public assistance because of antiquated residence laws?

Of particular concern to church people, especially church women, is the fact that in this group who must turn to local relief to keep themselves and their families alive are a large share of the families with no breadwinner or those headed by a woman breadwinner who is trying to care for children, aged parents or both. Mothers of illegitimate children are particularly vulnerable subjects of discriminatory legal action which frequently takes the form of intimidation, through threats to remove children from their mother's care, to discourage applications for assistance. This treatment is meted out to unwed mothers in the relief category in spite of studies which show that a surprisingly small proportion (reported to be not more than 2 out of every 10) of illegitimate children in the country are involved in public assistance cases.

> Millions of women are heads of families in poverty; many are without husbands; many are supplementing their husbands' earnings but are still living in poverty; others are ekeing out a poverty existence living alone. Many of these women are employed in local industries, not covered by Federal minimum wage laws. Substantial improvements in State minimum wage levels would be a major contribution to the elimination of (their) poverty.
>
> —W. Willard Wirtz, U.S. Secretary of Labor

Though the procedures for distributing relief are fixed at state and local levels and are thus subject to great inequalities and the varying philosophies or attitudes of local administrators, they are for the same reason subject to study and to change through an informed and aroused citizens' appeal at community, county and state levels.

Emphasizing the importance of planning for parenthood and seeing to it that birth control information and family planning services are made available through physicians, hospitals, welfare agencies or

clinics are additional ways citizens can influence constructively the problem of mounting relief rolls.

Pressure toward the humanizing of public assistance programs must have high priority in any effort to help so-called "relief families" —often including second and third generation "reliefers"—move out of the poverty category.

6. PROMOTING SPECIAL SERVICES.

a. *For Youth.* The Economic Opportunity Act puts major emphasis on ways and means for making employable and finding employment for boys and girls 16 to 21 years old who have missed out in securing the education or training needed to enter the world of work. In fact, the plight of today's unprepared teenagers, coming of age in exceptionally large numbers during the 1960's, is regarded by many as the nation's number one social and economic problem.

A group of church leaders recently spent four days in considering what specifically the churches and church people can do about Youth Employment. Their report, now being circulated,[31] lists more than 50 specific suggestions for action that can be undertaken by church members and groups. These range from volunteering to help in remedial reading and other tutorial programs[32] to the conduct of special church-centered counseling and placement services, and beyond them to cooperation with interfaith and other community groups in organizing community-wide, youth-serving agencies and programs.

One of the most important results of this meeting of churchmen was the realization of the extent to which the churches' traditional youth programs are directed toward college-bound youth and how seldom toward the far larger group of non-college boys and girls. As the large-scale federal program gets under way, with its call for cooperation of all forces and agencies in local communities, its administrators are counting heavily on the understanding support and participation of people in the churches.[33]

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[31] *Jobs for Youth: A Concern of the Churches Today and Tomorrow.* Available from the NCC Department of the Church and Economic Life, 1964. 50¢ per copy.

[32] A report of a Consultation on Unemployment and Basic Education held by the Presbyterian Church in the U.S. (Richmond, Va. March 1964) states that "800 Presbyterian Churches across the country have some type of tutoring service aimed at (school) drop outs." For further suggestions concerning education and related problems see also *Report of a Workshop on Serving Children and Youth in the Inner City.* Commission on General Christian Education, National Council of Churches. 1963. $1.00.

[33] As this Guide is going to press newspapers carry word of the establishment by the Labor Department of 100 Youth Guidance Centers related to State Employment Service offices across the country. 20,000 college graduates applied to take the Civil Service test to train for the 2,000 jobs as youth counselors to man these services.

b. *For the Aged.* The churches have been in the forefront in developing programs directed to the problems of their aging members. As with youth, however, it is frequently a source of surprise and consternation that these programs, helpful as they are to many individuals, have seldom reached the really poor.

If the youth are the most numerous, the aged poor are the most pitiful. Their very loneliness and withdrawal from society increase their invisibility. As one pastor said, "We canvassed our church rolls and decided we were pretty well taking care of the old people among our fellowship. It was not until we looked a little deeper into the surrounding neighborhood that we found the really needy ones. Several of them had at one time been a part of the church's life, but as age and financial adversity overtook them they had withdrawn from contact with the church."

These "withdrawn ones," who are often very poor as well as very lonely, and who are found, if really looked for, inside as well as outside our churches, the churches should make special effort to reach through their programs for the aged.

c. *For Needy Rural Families.* Through Town and County Departments of the denominations and through local churches in rural areas the churches are helping with Rural Area Development and other projects aimed at lifting the economic levels of rural communities and the incomes of struggling small farmers. The work of many church groups, as well as state and local councils of churches, has also frequently been directed to the help of the migrant families who make up a large part of the rural poor.

The President's poverty program proposes a number of new approaches to these problems, including help long-sought from the Congress directed specifically to the migrants. Churches in and near rural areas will find increasing opportunity to volunteer in initiating and carrying out these new programs.

Of special interest is a series of experimental "Twentieth Century Ventures in Christian Community" which undertake to bridge the gap between groups of disadvantaged persons with special needs in rural and urban situations and the communities in which they are seeking to become settled residents. These pilot projects, now being conducted in a number of local communities across the country under the auspices of the National Council of Churches, are providing laboratory experiences in new approaches in person-to-person relationships for other communities and giving training in use of the new methods for church leaders. It is anticipated that the results of these "ventures" will be evaluated and the suggestions and guidance they offer will be made available for wide use through the churches in both town and city communities in which the needy families are settling.

II. Action Guide for Programs Through the Churches

A. Deciding Where to Begin

"Local," "community," "volunteer" are familiar words in the conversation of the churches. You will become even more familiar with them in the days ahead as public and private agencies emphasize the remaking of local communities for better adjustment to our emerging new society of automation and affluence.

The visits and survey made in your community under Part Two will have clearly shown the most disturbing causes of poverty and the remedies most needed, such as better vocational training for non-college youth, more jobs for men displaced by machines, a day-care center for children of working mothers, or stress on family planning and information about it.

Deciding where to begin then will start with a review of what needs to be done. Next, it will be necessary to look realistically at what part you and your group can play.

What you can do will be based on—

- the number and kind of people who can be depended upon to help;
- the experience of the group, *first,* in working together on a project, and *second,* in working on problems and needs outside the church and in the community; and
- the availability of financial support immediately and in the future.

As most of us know from experience, the "two or three gathered, (and determined to carry through to the best of their ability) in His name," are *basic* when undertaking anything of substance in the Church. What is immediately possible may be relatively modest. Nothing, however, should prevent making large plans. Experience has shown again and again the miraculous way in which big and effective projects materialize from the initial efforts of a few committed persons.

The best advice is—do not scorn the small beginning, but do not be afraid to plan and move toward ever larger efforts on behalf of the whole community.

B. How to Organize for Action

Anyone with a desire to help in the War on Poverty can start by *organizing his own personal resources.* This will be aimed *first* at learning what the War is about locally and generally; *secondly,* at discovering the various constructive ways he can use his personal influence, as, by his attitudes in the family, at work, and in conversation with

friends; by getting to know people across economic as well as racial lines; by voting or registering opinions on local, state and national policies and projects; and *finally,* by determining to enlist "for the duration" with others who are similarly giving their time, effort and influence.

> The elimination of poverty should become a central goal of the Ministry of the Laity in the world . . . What is needed . . . will have to be done by lay people working in and through industry and business, social welfare and education, government and voluntary organizations, as well as citizens and taxpayers . . . Our American Society needs to be redeemed of its poverty, and surely God calls the laity to undertake that redemptive ministry in the world.
>
> —Cameron P. Hall, in SOCIAL ACTION, April 1964

The important next step is *to organize the group* that will carry through on the desired local activity. Where a group in the church has been following the study and local analysis suggested in this Guide, its members will undoubtedly be the nucleus for an action group. If all members of the group are not ready to move into the project stage, the planning and action can be taken from this point by a smaller group.

The group will have to decide whether to develop its own program of action or cooperate on a broader base with a group from another church,* through a council of churches or church women, through interfaith collaboration (as has been done effectively in many civil rights activities), or with one or more public or private community agencies, such as a Youth Commission, School Board, Chamber of Commerce, Central Labor Council, League of Women Voters, Urban League, Y.M. and Y.W.C.A., Parent-Teachers Association, Family Service or other welfare agency.

In many church groups organizing for action may be a well established process. For some, however, it will be relatively new and suggestions on how to proceed may be welcome. We recommend two recent, handy Guides:

Design for Community Action. On how to mobilize community resources to help youth enter the world of work. Available for 20¢ from the U.S. Superintendent of Documents, Washington 25, D.C. This pamphlet gives suggestions for organizing any type of community program, as well as for specific projects for the education, training and employment of youth.

Action Guide to My Community. Four-page folder issued by United Church Women for use in finding the area of greatest tension

*See suggestion on p. 31.

and need in racial situations in a community. 5¢. Office of Publication and Distribution, 475 Riverside Drive, New York, N.Y. 10027.

Though prepared for specific purposes, the guidance spelled out in these two pamphlets is widely applicable to any action program. Organizing the group to undertake a specific project involves primarily:

- locating and recruiting as members or consultants those persons who are known to be able to "set wheels in motion" (Here further guidance of the resource persons who helped in stages One and Two will prove valuable);
- organizing the committee in as simple and workable form as possible. Assigning areas of responsibility to some subcommittees, such as program, ways and means, and publicity (or public information) may be necessary at an early stage. (In general, subcommittees should be named only as needed; elaborate "paper" structures avoided);
- planning initial meetings (of the whole or of an executive committee) frequently enough for "getting on" with the project so that initial impetus will not be lost or the needed service delayed;
- where a limited beginning is made, setting up a "futures" subcommittee which will keep before the group the broader needs for the all-out attack on poverty.

The single most important consideration in organizing a program is how best to get the job done. If this is kept in view deciding how to do it becomes easier.

C. Selecting a Specific Plan or Project

Because the range of special activities is wide, depending on the particular need found to be most pressing in the community, and because information about projects is so widely available, the limited space here will be used to list these sources rather than the many project possibilities.

Examples of the kinds of things which local groups are doing effectively, are given in Appendix C where projects for youth reported to the church leaders' consultation on The Church and Youth Employment are described.*

For other areas of need, such as assistance with community economic development, job training and counseling, programs for the aging, etc., helpful sources of suggestions for action include:

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*The Consultation Report (see Note 31) gives further detail on projects being carried out by concerned church groups.

1. The resource persons available in every community, as listed in Part One (p. 24)
2. The persons or agencies in the community most directly concerned with the special need to be met. This would be the agency from which information about the need was obtained (see Part Two, p. 29)
3. The federal and state agencies listed (pp. 29-30) as sources of information about the extent and causes of poverty also give suggestions about ways to combat it locally.
4. For church groups, a number of denominations and of state and local councils of churches and church women, as well as the National Council of Churches, are organizing church-wide programs for the elimination of poverty. They are increasingly good sources for project suggestions. Successful ventures are being reported in church magazines, and program materials are being prepared and distributed.

Remember that the primary emphasis in the President's War on Poverty is on action at the community level through the initiation and active conduct of programs by local community groups. By the time this Guide is in use through the churches there will undoubtedly be a concerted effort by the Office of Economic Opportunity to provide information and guidance—very direct and specific—to any local group which will make its interest known either to the office in Washington or its nearest regional office.

Those who are working with unemployed and low-income groups note from their experience that churches and church groups are uniquely equipped to provide the kind of *human help to human beings*—what a writer in the CHRISTIAN CENTURY calls "warmth and concern traveling from one person to another"—which is so greatly needed in this "healing and reconciling" war against poverty. This they say is because—*first,* churches are located in virtually every community, large or small; *second,* most of them have available space and facilities; *third,* they can enlist a ready and able corps of "volunteers"; and *finally,* these volunteers are usually concerned people who know how or can readily be shown how to develop rapport (fellowship, the churches call it!) with other human beings, no matter how much they differ from each other in the "externals" of education, color or economic circumstance.

This presents a great challenge to church people to devise ways to use these valuable assets, particularly in the difficult but much needed activities which seek to help and encourage people who are poor to help themselves achieve higher levels of living.

D. How to Share Our Plenty More Widely Through Influencing Public Policies

As you have progressed with the study of poverty in general and in your locality, you have undoubtedly found evidence for needed changes in laws, local ordinances or administrative regulations for alleviating the human misery and destitution which abound. A number of these changes, such as the need for more and better minimum wage laws, for medical insurance for the aged, for more liberal and humane administration of public assistance, and for using the savings from cutbacks in military expenditures for poverty-reducing measures have been referred to throughout this Guide.

A most important provision, therefore, in any action program which seeks a more realistic adjustment between poverty and plenty must be a plan to inform the citizens and stimulate them to express their opinions on basic issues of public policy in your city, county or state, or at the national level. These are the policies which will finally hinder or help your community toward a realistic attack on its poverty.

This role of the Christian citizen and of his church action group has two vital aspects. Both should be provided for.

1. *Bringing Pressures to Bear on Current Policies and Practices.* Church periodicals and social action literature repeatedly bring to our attention the importance of registering the opinions of Christian people on crucial social issues by voting, visits, letters, and petitions to Congressmen and state legislators and letters to editors. Not so often are delegations to the mayor, city council or county commissioners recommended. In dealing with poverty these latter centers of local political action are particularly strategic. They supplement expressions of personal and general public opinion to state and national leaders.

Effective ways of influencing public policies are a subject for study and planning in themselves. Every action group on poverty should assign responsibility for this part of the group's concern to one or more well informed persons or to a Public Policies subcommittee whose role is to keep the full group abreast of issues as they develop and to make recommendations for action by individual members and by the group as a whole.

More and more stress is being put on the basic importance of relieving unemployment if we would accomplish anything substantial or permanent in eliminating poverty. This whole problem of the ups and downs of employment is one of which church people must become increasingly aware if they are to take an intelligent part in abolishing poverty.

"We must guard against the danger of robbing Peter to pay Paul;

of aggravating the competition between Negro and white workers, or young and older workers, for an insufficiency of jobs," says Victor G. Reuther, a close observer of economic trends. "It will be a tragedy for America and for freedom's prospects everywhere if we allow the civil rights revolution to degenerate into a struggle to determine who will work and who will be idle in a society which . . . has material abundance technologically within its grasp."* The problem is not so much finding jobs for this or that category of workers, but of "creating employment opportunities for all who are willing and able to work."

Church people, in the view of Mr. Reuther, "can play a vital role in bringing the American people (as a whole) to sharper awareness of that larger question, and in advocating the whole ensemble of measures, public and private, required to achieve full employment through satisfaction of unmet national needs."

Many references in newspapers, radio and TV programs to "the whole ensemble" of economic conditions and proposed policies should take on new meaning as you go more deeply into the study of poverty and its causes across the nation. These facts and trends, both negative and positive, should be watched for by all who are taking part in this study and their significance discussed in personal conversations with friends and neighbors as well as in meetings of your group.

2. *Facing Long Range Changes and Developments.* One significant conclusion emerging from rapid economic change is that we are in the midst of a new Scientific or Technological Revolution which promises to be far more drastic and sweeping than the Industrial Revolution which has shaped our lives and thoughts for the past centuries.

Its most disturbing effects are appearing in our work life where machines are replacing men at practically every level of work from the unskilled, manual activities to highly complicated mathematical and other mental processes. Finding other types of employment for people deprived of their normal sources of livelihood confronts us with problems never before faced on such a scale. Unemployment, which in a period of general prosperity should be down to the vanishing point, continues stubbornly to be the lot of around 4 million potential workers and to be a constant threat to many more.

Already ways are being sought to organize those who are unemployed so that they may be helped to help themselves out of the state of frustration and despair felt by many who have watched the

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*Chapter on "The Church, Civil Rights and Full Employment" in *Jobs and Freedom—Some Problems Involved in Promoting Equal Employment Opportunity.* National Council of Churches, New York, 1964.

work on which they spent a lifetime of training and experience be absorbed by an automatic machine.

The future is certain to require fundamental changes in our attitudes toward work. It will force us to face the question whether more than a small proportion of people will be needed for income-producing "work" as we now know it. Already suggestions are being made for providing a basic income to every individual regardless of his economic "contribution." We shall, in short, have to weigh again and again our values. And values, we know, must be the concern and responsibility of the religious forces of the nation. In fact, many of our attitudes toward work, frugality, and leisure now being most widely challenged have their roots in Judeo-Christian teachings and value patterns.*

For all these reasons persons concerned with the elimination of poverty must be ready to do some earnest study and analysis: (1) of long range economic and social trends, patterns and structures; (2) of the growing possibilities for a povertyless world; and (3) of attitudes and values which must change if we are to realize vast potential benefits and not increasing misery from our advancing technology.

Few people in the churches today will disagree with a statement joined in by Secretary of Commerce Luther Hodges and Secretary of Labor Willard Wirtz that:

> "The first industrial revolution was bought to a great extent with the sacrifice of human values. Our society today will not accept the proposition that the cost of progress must be paid in the broken lives of workers who are by-passed by technology."**

Some people in the churches are already thinking about the frustrations of our efforts today as well as their meaning for the future. They are asking such questions as "Why do we seem to be such a 'driven' society?" or "How can we make ourselves face our real problem, which is not poverty, but the sleeping Conscience of those of us who help make the affluent society?"

From a distinguished group of educators, economists, businessmen and labor leaders, comes another kind of query:

a. What is man's role when he is not dependent upon his own activities for the material basis of his life?

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*See studies of the NCC Department of the Church and Economic Life, particularly *The Far-Reaching Effects of Technology Upon Livelihood* and *Christ in The Technological Revolution: Will the Church Discern Him?*

***Report on Technological Trends in 36 Major American Industries.* U.S. Department of Labor, Washington, D.C. June 1964.

b. What should be the basis for distributing individual access to national resources?

c. Are there other proper claims on goods and services besides a job?

In their statement, "The Triple Revolution," this Ad Hoc Committee of social and technical specialists state the problem of poverty amidst plenty in this way:

> "In our economy of 69,000,000 jobs, those with wanted skills enjoy opportunity and earning power. But the others face a new and stark problem—exclusion on a permanent basis, both as producers and consumers, from economic life. This division of people threatens to create a human slag heap. We cannot tolerate the development of a separate nation of the poor, the unskilled, the jobless, living within another nation of the well-off, the trained and the employed."*

Looking to the future and to what, as a result of technological advances, we can help it to be the Committee further states:

> "The only way to turn technological change to the benefit of the individual and the service of the general welfare is to accept the process and to utilize it rationally and humanely. . . . Cybernation (automation) itself provides the resources and tools that are needed to ensure minimum hardship during the transition process.
>
> "Because of cybernation, society no longer needs to impose repetitive and meaningless toil upon the individual. Society can now set the citizen free to make his own choice of occupation and vocation from a wide range of activities not now fostered by our value system and our accepted modes of 'work' . . .
>
> "Society as a whole must encourage new modes of constructive, rewarding and ennobling activity. Principal among these are activities such as teaching and *learning to relate people to people rather than people to things* . . . (italics added)
>
> "The outlines of the future press sharply into the present. The problems of joblessness, inadequate incomes, and frustrated lives confront us . . . The Negro's is the most insistent voice today, but behind him stand the millions of impoverished who are beginning to understand that cybernation, properly understood and used, is the road out of want and toward a decent life."

*Statement available from the Ad Hoc Committee on the Triple Revolution, P.O. Box 4068, Santa Barbara, California.

What is clearly shaping up, as we face into the "outlines of the future," is the need to focus our long-range planning on the development of our *human resources,* as up to now we have done so successfully with our physical resources. This will involve re-thinking the whole range of our occupational, industrial and income structures.

This then is the paradox of poverty in the midst of plenty which engages us. What this country does to resolve this "machines-and-man drama" will serve as a guide to other nations, all of which are moving in the same direction as we are though at different rates of speed and within different economic frameworks.

Only through an understanding of these far-ranging forces will our work in our local communities take on direction and meaning. When we know that the goal of a poverty-free world is a practical possibility we can engage wholeheartedly and constructively in every concrete step, however big or little, which moves us toward it.

This is what makes the elimination of poverty both here and around the world, as expressed in the National Council's Resolution, "a matter for which men are morally responsible."

APPENDIX A

RESOLUTION ON ELIMINATION OF POVERTY

approved by the General Board of the

NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE UNITED STATES OF AMERICA

February 26, 1964

The challenge to the Christian church in the paradox of persistent poverty in our affluent society was voiced by the Consultation on the Churches and Persistent Pockets of Poverty in the U.S.A., sponsored by the Division of Christian Life and Work and the Division of Home Missions in 1962. This consultation reported: "We have been confronted by undeniable and shocking evidence of continuing massive poverty in the midst of a national economy which boasts of its affluence and which possesses technological skills and productivity capable of providing adequate levels of living for our total population."

Modern technology is increasingly bringing within man's possibilities the elimination of poverty. Poverty is therefore ethically intolerable. The persistence of poverty has become a matter for which men are morally responsible.

It is not enough to provide re-training and re-employment for those out of work because of technological advances. We cannot stop with increasing the purchasing power of those who have in order that they may live in greater comfort and perhaps use the potential of our industrial capacity in the process. We cannot be satisfied merely with shortening the work week in order to spread the work among the potential work force. We must be concerned also with those who are below these economic levels—those who will be passed over by many of the present proposals to stimulate the economy; those who do not pay taxes, for example, and thus will not be aided by tax relief.

The elimination of poverty requires many deliberate steps by many different segments of our society—by people of good will acting individually and through voluntary religious and welfare associations, by employers and others in the private sector of our economy, and by citizens and taxpayers acting through their government. Families of little or no income need basic education in health, family planning, good nutrition and the other foundations of decent living. There must be opportunity to get a good education, a good job and a good home. The churches have a duty to press for the realization of these goals.

IT IS THEREFORE RESOLVED by the General Board of the National Council of Churches that the units of the Council be requested to give priority and creative thought to the development of programs and procedures for the early elimination of poverty in this country.

IT IS FURTHER RESOLVED that the constituent communions, councils of churches and local churches be urged to study and to take appropriate action in response to the Report of the joint Consultation on the Churches and Persistent Pockets of Poverty in the U.S.A.

IT IS FURTHER RESOLVED that the constituent communions, councils of churches and local churches be asked to develop and to support sound private and public measures, on the local, state and national levels, directed towards the elimination of the evil of poverty from otherwise affluent society.

APPENDIX B

READING AND FILM LIST[1]

Books

The Affluent Society. John K. Galbraith. Boston, Houghton-Mifflin, 1958. 368 p. $3.50

The Challenge of Abundance. Robert Theobald. New York, C. N. Potter, Inc., 1961, 235 p. Reprinted as a Mentor Book, by New American Library, 1962. 192 p. 60¢

The Challenge of Affluence. Gunnar Myrdal. New York, Pantheon Books, 1963. 172 p. $3.95

**The Christian Case Against Poverty.* Henry Clark. New York, Association Press, Reflection Series. (*Ready January, 1965*) $.50

Free Men and Free Markets. Robert Theobald. New York, C. N. Potter, 1963. 203 p.

Human Resources in the Urban Economy. Mark Perlman, ed. New York, Resources for the Future, 1963. 265 p. (pa.) $4.50

In the Midst of Plenty: The Poor in America. Ben. H. Bagdikian. Boston, Beacon Press, 1964. $4.50

**The Other America:* Poverty in the United States. Michael Harrington. New York, Macmillan, 1962. 191 p. $4.00. Also, Penguin Books, 1964. $.95

Poverty in Affluent Society. Oscar Ornati. (To be published by Twentieth Century Fund, New York, 1964.)

Rich Man, Poor Man: The Distribution of Income in America. Herman P. Miller, New York, Thos. Y. Crowell, 1964. 260 p. $4.95

And the Poor Get Children: Family Planning in the Working Class. Lee Rainwater. Chicago, Quadrangle Books, Inc., 1960. 202 p.

The Wasted Americans: Cost of our Welfare Dilemma. Edgar May. New York, Harper & Row, 1964. $4.50

Publications of the National Council of Churches[2]

**The Churches and Persistent Pockets of Poverty in the U.S.A.* A Report based on a consultation of church people. 1962. 40¢

Problems of Poverty in the U.S.A. Supplement to above report. 1962. 50¢

Christians in a Rapidly Changing Economy. (Chapters 1 and 2) 1963. $1.00

Current Topics and Issues in Rapid Economic Change. (Chapters 1 and 3) $2.00

Jobs and Freedom. Some Problems Involved in Promoting Equal Employment Opportunity. 1964. 25¢

**Jobs for Youth:* A Concern of the Churches Today and Tomorrow. Based on Report of Consultation, January, 1964. 50¢

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*Particularly recommended for program planners and leaders.

[1]It should be noted that the presence of a title on this list does not imply endorsement of the contents of the item by the National Council of Churches or any of its member communions, except where noted. Ideas and opinions expressed are those of the authors or issuing sources.

[2]Available from the Office of Publication and Distribution, 475 Riverside Drive, New York 10027.

"The Technological Revolution: What It is Doing to People in Poverty." Included in *Christ in the Technological Revolution*. 1964. 35¢

Worship Suggestions for programs related to work, employment, unemployment and poverty. 1964. 25¢

Use of Economic Pressures in Racial Tensions. Resolution of NCC General Board with background analysis. 1963. 15¢

One Family Under God: Freedom of Residence and Job Opportunity. Study Guide issued by General Department of United Church Women. 50¢

The Churches' Concern for Health Services. A General Board Statement, 1960.

The Churches' Concern for Public Assistance. A General Board Statement, 1958. 10¢

Resolution on the Economics of Medical Care for the Aged. Approved by NCC General Board, 1961.

"Plowing the Crop Again." TOWN AND COUNTRY CHURCH, July-August, 1963. 35¢

"Does Overpopulation Mean Poverty?" INFORMATION SERVICE. March 2, 1963.

U.S. Government Publications[a]

Department of Health, Education and Welfare

Dependent Children and Their Families. 1963. 20¢

Education and Training: Key to Development of Human Resources. Report to the Congress on Training Activities under the Manpower, Development and Training Act. April 1964. 40¢

Serving People in Need. Public Assistance under the Social Security Act. Welfare Administration.

Yardstick for Need. The process of determining need for public assistance. 15¢

Reprints from INDICATORS (Periodical issued by Office of the Secretary)

Indian Poverty and Indian Health. March 1964

Illegitimacy and Dependency. Sept. 1963

Slums and Social Insecurity. Alvin L. Schorr. An appraisal of the effectiveness of housing policies in helping to eliminate poverty. Research Report #1. 50¢

Department of Labor

Challenge of Jobless Youth. President's Committee on Youth Employment. 1963.

Manpower Challenge of the 1960's. 1961. 25¢

Manpower Research and Training under the Manpower Development and Training Act. A Report by the Secretary of Labor. 1964. $1.25

Other Agencies

**The War on Poverty:* The Economic Opportunity Act of 1964. A Compilation of Materials Relevant to S. 2642 Prepared for the Select Subcommittee on Poverty, 1964. Includes President's Message on Pov-

[a]Usually available from issuing Agency, single copies free, or from Supt. of Documents, U. S. Government Printing Office, Washington, D. C. 20402, at prices indicated.

erty, the text of the Act and an analysis. Committee on Labor and Public Welfare, U. S. Senate.

Appalachia: A Report by the President's Appalachia Regional Commission. 1964.

Medical Assistance for the Aged: The Kerr-Mills Program 1960-1963. A Report to the Special Committee on Aging, U. S. Senate. October 1963. 35¢

Rural Poverty—Cause, Extent, Location and Trends. Buis T. Inman. Economic Research Service. Department of Agriculture.

Pamphlets From Other Sources

SOCIAL ACTION (United Church of Christ, 289 Park Ave. So., New York, N.Y. 10010. 25¢ ea.)

Poverty in Our Midst April 1964.

Private Wealth and Public Poverty October 1960.

SOCIAL PROGRESS (Office of Church and Society, United Presbyterian Church in the U.S.A. Witherspoon Bldg., Phila., Pa. 25¢ ea.)

Health and Aging February 1963.

Pockets of Poverty November 1963

Special Issue on Medical Care. CONCERN January 15, 1962. (The Methodist Bldg., 100 Maryland Ave., N.E. Washington, D.C. 35¢)

School Failures and Dropouts. Edith G. Neisser, PUBLIC AFFAIRS PAMPHLETS (22 E. 38th St., New York, N.Y. 10016. 25¢)

The Economic Status of the Negroes in the South. Vivian W. Henderson. Southern Regional Council, Atlanta, Ga. 1963.

Poverty and Deprivation in the U.S.: The Plight of Two-Fifths of a Nation. Conference on Economic Progress. 1001 Connecticut Ave., N.W., Washington, D.C. April 1962. 50¢

A Religious View of Poverty. Statement of the Dept. of Social Action, National Catholic Welfare Conference. 1312 Massachusetts Ave., Washington, D.C. Feb. 1964.

**Poverty in America.* Oscar Ornati. A Report prepared for the National Policy Committee on Pockets of Poverty. Suite 1108, 1028 Connecticut Ave., N.W., Washington, D.C. March 1964.

Magazine Articles

"Our Invisible Poor." Dwight Macdonald. NEW YORKER. Jan. 19, 1963. Reprint available from Sidney Hillman Foundation, 15 Union Sq., New York, N.Y. 10003.

"Poverty Drive: War or Window Dressing?" Whole issue of AMERICAN CHILD. 145 East 32nd St., New York, N.Y. 10016. March 1964. 50¢

N.Y. TIMES Magazine

"New Definitions of Our Poor." April 21, 1963.

"War on Poverty is Difficult to Wage." March 8, 1964.

"Joblessness: The Coming Challenge." CHRISTIAN CENTURY. Feb. 6, 1963.

"Who Are the American Poor?" E. K. Faltermeyer. FORTUNE. March 1964.

"The Negro Drive for Jobs." BUSINESS WEEK. August 17, 1963.

"Economic Status of Non-White Workers, 1955-62." MONTHLY LABOR REVIEW, July 1963.

"Labor Market Experience of Unemployed Older Workers." UNIVERSITY OF ILLINOIS BULLETIN. Champaign, Ill. July 1963. 25¢

Films

The Captive. 16 mm. sound 30 min. Stark portrayal of a family in Appalachia. Produced by National Council of Churches. Available for rental from denominational audio-visual departments.

The Newcomers. 16 mm. sound 30 min. The influx of poor families to the inner city. Available for rental from Methodist Conference Film Libraries or Cokesbury Bookstores.

When I'm Old Enough—Goodbye. 16 mm. sound 30 min. The school dropout and his problems. May be borrowed free from most of the State Employment Service Offices.

Tomorrow? The Automation World. 16 mm. sound 30 min. Produced by Council of Christian Social Action, United Church of Christ. Available for rental from Office of Audio Visuals, 1501 Race St., Philadelphia 2, Pa., or 1720 Chouteau Ave., St. Louis 3, Mo.

Harvest of Shame. The Plight of the migrants.

Superfluous People. Welfare as a material and moral problem.
Two CBS Specials (one hour) distributed through McGraw-Hill and available for rental from Film Rental Libraries throughout the country (especially in University centers).

Religious Film Libraries

22 W. Madison St., Chicago 2, Illinois
57 E. Main St., Columbus 15, Ohio
4[illegible]6 Live Oak St., Dallas 4, Texas
1457 S. Broadway, Denver 10, Colorado
222 S. Downey Ave., Indianapolis 7, Indiana
2445 Park Ave., Minneapolis 4, Minnesota
17 Park Pl., New York 7, New York
825 S. Fourth St., Portland 4, Oregon
8 N. Sixth St., Richmond 8, Virginia
1205 N. 45th St., Seattle 3, Washington
230 W. Fifth St., Dayton 2, Ohio
2221 S. Olive St., Los Angeles 7, California
426 S. Fifth St., Minneapolis 4, Minnesota
401 Wood St., Pittsburgh 22, Pennsylvania
Beaumont & Pine Blvd., St. Louis 3, Missouri

Note: Public or school libraries can usually provide the address of nearest Film Library other than those listed here.

APPENDIX C

EXAMPLES OF COMMUNITY AND CHURCH-SPONSORED PROJECTS RELATED TO YOUTH EMPLOYMENT*

Community Projects

Carson, Pirie, Scott & Company, Chicago (Reported by Frank W. Englund, Administrative Vice-President)

This is a firm employing 10,000 persons that operates a number of large department stores and a chain of restaurants in the Chicago area.

Four years ago we asked the Chicago School Board to send us 60 typical "dropouts." The first group included 58 per cent non-whites and 55 per cent boys, with average IQ of about 5th grade reading ability. The program emphasized the following points:

- Schooling and jobs should be related. The jobs should be real for which they could be paid. They would work under the same standards, privileges, etc. as other employees. At the conclusion of the project they would be free to continue their education as they might choose.
- The group was given 1) a pre-training period in some of the basics of personal hygiene, how to get to work, attitude on the job, etc. and 2) a physical exam (which resulted among other things in many getting free dental services from a local dental college.)
- The schedule provided 2 days in school and 3 days at work, with the schooling in matters of basic skills, their rights and relations to the law, etc.—given in school rooms near their work in the Loop. After 3 months they were given their first evaluation tests—with pay increases given accordingly.

The results . . . When the program was over the following June, 4 had graduated from high school, 1 entered the University, 15 continued their education, many stayed in their positions with the Company. This year the Company has 365 youngsters in its 14 different establishments, plus some in other cities.

Why did we want to do this? If a company serves a community, then it is responsible for the community. In reverse, unless a company does take responsibility it won't have a community to which to sell . . . *I believe sometimes as church people we pray too much without action. It is easy to pray about someone in Alaska or Africa, but something else again to act with someone in your own community.*

YMCA Vocational Service Center, Bedford Stuyvesant Area of Brooklyn. (Reported by Paul H. Sharar, Executive Director)

We operate in an area which changed in 20 years from 75% white to 80-90% Negro. Our main project is a work-study program with school dropouts. The program runs from 3 to 4 months. Each participant is involved 12 hours a day. He has a work station in some YMCA where he works from 7:30 to 9:30 in the morning and is often visited by his counsellor. He then comes back to the YMCA Trade School for 3 hours training in auto mechanics. The rest of the period is spent in group counselling, reading help or whatever is most needed in each case. The boys are taught work

*As reported to Consultation on The Church and Youth Employment, January 1964. See *Jobs for Youth.* Report of the Consultation. National Council of Churches, New York, 1964.

skills, how to read directions, get along with co-workers, get a job, keep a job and the need and importance of changed ways of living and working.

We have two other projects just getting underway in which we hope to use the experience gained with the major project. One will involve children of families on relief for which we will use the facilities of the Sheltered Workshops as training centers. The second group will be by neighborhoods in which we work with groups of high school-age young people in and through their churches. We feel we can, with short-term training, help them to move ahead.

Further Wide Variety of Approaches. (Summarized briefly by RICHARD MENDENHALL, Chief of Community Services, U.S. Bureau of Labor Standards)

Philadelphia, where a person with a high school education is assigned to a school faculty to interpret the school to the community.

New York—in the Higher Horizons project a Spanish-speaking person is similarly employed.

Cleveland uses a community coordinator even at the Junior High School level.

St. Louis Walnut St. Y.M.C.A. has a team of men who go out to small neighborhood groups or individual families to share their own experiences, tell about job opportunities, etc.

Denver's Opportunity School, run by the Public School system in cooperation with department stores, business, industry and labor. Any resident over 16 can take various trade and vocational courses, free of charge, day or evening, the year round.

Phoenix, Arizona AFL-CIO sponsors summer classes in English for the Spanish-speaking youngsters. Called "the little 400," this plan is also taking hold elsewhere.

Wilmington, Del. Kiwanis Club organizes groups for a 30-hour training course, finds jobs using skills for which they are trained and keeps a check on each one for 2 months. From the first 72 trained, 69 are in permanent, full-time jobs.

Decatur, Ga., a high school student club, recognizing their own need for vocational information, asked local leaders to help them.

Grand Island, Neb. schools provide an "Off to Business" course for high school seniors not going to college, covering how to apply for jobs, interviewing employers, etc.

Baltimore, Md. Juvenile Court judges are in process of setting up a training program for youth permanently excluded from school but not in need of institutional care.

Gary, Ind. officers regularly refer all dropouts to the Gary Youth Commission, a city organization through which they are given counselling and help in looking for a job.

Mr. Mendenhall referred those interested to two very helpful publications:

From School to Work, listing Federal Services to Help Communities Plan with Youth, available from the Federal Extension Service, U.S. Department of Agriculture; and *Youth Programs—1963,* available from the Youth Division, Bureau of Labor Standards, U.S. Department of Labor.

Some Church-Sponsored Projects

Presbytery of St. Louis—Youth Development and Vocational Training Program
(Reported by Gerald J. Engel, Acting Director)

We work both with the dropouts and potential dropouts (who can often be spotted in the lower grades). At present we work at 21 locations in St. Louis County, mostly in churches and entirely through volunteer workers from churches throughout the area. 80% of the boys and girls we work with are Negro. We spent the first month contacting people from the Board of Education and other agencies working with youth. They know what we are trying to do and we have their full cooperation.

In work with *potential dropouts,* we have

Tutoring programs in 14 places working with first graders through high school. 450 tutors helping 800 children (the latter referred through the schools).

Cultural enrichment programs where groups of people from different churches take the children in their cars to cultural points of interest.

"Adventures in reading"—at 5 locations combines remedial reading and reading enrichment, with experienced teachers or college students. We have a *remedial reading clinic* staffed by 20 women who have spent 6 months taking the school's course in remedial reading.

"Fun and learning" classes for 4th and 5th graders are staffed 4 days a week by high school volunteers.

For *actual dropouts,* we provide—

A sheltered workshop at one church where 8 boys between 16 and 20 years have been referred by the Juvenile Court.

Vocational guidance—40 youngsters in the project come 2 nights a week for 8 weeks, listening to people in different jobs and professions, learning how to dress, apply for a job, etc.

Special counselling—Either social workers or psychologists give 2 or 3 nights a week to counselling, testing, etc. until boys and girls are placed in jobs.

A Drop-in Lounge—for dropout boys from 16 to 19 who don't want to go back to school or get a job.

Scholarships are provided by people in the churches for some youngsters to go to trade school.

A youth center in a suburban Negro community is staffed by seminary students.

We feel that very important in all this is the personal contact between the youngster and the adult. We aren't solving the problem of unemployed youth in St. Louis, but this Christian concern has been of tremendous help both to the youth and to people who are working with them.

St. Philip's Community Youth Center (reported by Miss Lillian Richards, Social Worker and Member of the Project Board)

Our Center, though affiliated with St. Philip's Church, is not completely church-sponsored. It is governed by an incorporated Board—interracial and interdenominational—which has responsibility for raising funds beyond those contributed by the Church. It also obtains support from New York City

Mission Society, Protestant Council of New York, Federation of Protestant Welfare Agencies and the New York City Youth Board.

We serve 400 children and youth between 4 and 20 years old. 175 are teenagers—57 per cent are boys. All are from the surrounding community and 90 per cent are not Episcopalians. A professional staff of 5 is supplemented by a number of volunteers and part-time workers.

We work with community agencies and do the spade work to get those in need to the right place to receive help.

For its youth employment effort the Center works with the Urban League, Opportunities for Youth Unlimited and Associated Community Teams which fill the role of a domestic peace corps. The Center emphasizes pre-employment training and planning, helping the young people to have expanded social, spiritual, recreational and cultural opportunities.

Youth Employment Service of the Presbyterian Neighborhood Center in Kansas City, Mo. (Reported by REV. KENNETH S. WATERMAN, Pastor, First Presbyterian Church)

We began 5 years ago in a new building in a particularly run-down area of 7 square blocks, with 8,000 residents of both races, whose average weekly family income was about $25. 3 years ago we joined with 5 other churches (even worse off in resources and people) to form the Christian Inner City Council.

With a staff of 3 we asked ourselves why we weren't reaching the high school youth. We asked ourselves what they had ever asked us for and agreed that the only thing asked for had been jobs. Out of this we decided to approach a local foundation and were given the service of 1 youth worker who came on the staff 1 year ago and began our Youth Employment Service.

We formed a citizen's Advisory Board who gave us ideas and help. We now have 254 youngsters enrolled who come from our designated area and are in high school. 65 per cent are Negro.

The director (working only 2/3rds time) also finds jobs for the boys. He is helped by 10 young men from the Junior Chamber of Commerce who personally relate to one or more of the boys for counselling. So far 112 have been given "occasional" jobs, usually part-time, but a beginning for boys with no male image of work in their environment or experience.

Dear Lord,
Let us not ask too much for ourselves,
And see to it
that we share with those
who have nothing,
Be the bread of men
who have none.
Be with those
who have everything
big cars, fine houses, and much
money,
Be with those who hunger
and those
who push away half-eaten plates.
We are all your children
We need you.
Bless us and our brothers in all the
world
Amen.

—*From Prayer of Young Africans**

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